

RELIGIOUS & PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, AUG 4, 1894.

NEW SERIES—VOL. 5, NO. 11

Publisher's Announcements, Terms, Etc., See Last Page

THE OPEN COURT.

DISEASES OF PERSONALITY AND SENSIBILITY— AN INTERESTING CASE.

By DR. M. L. HOLBROOK.

If a person looks at his image in a series of glasses suitably arranged he may see it reflected and again reflected so that there may be a score or more of them, or one in each mirror. If he will take a many-sided glass ball and in the proper angle look at another person he may see him divided into as many images as there are facets on the surface of the glass. It is a common amusement for the young thus to break up the faces of their playmates so as to make a dozen or more out of one. The explanation is simple and does not need to be gone into here.

If one, however, in ordinary health by introspection undertakes to study his own personality and bring it into his consciousness he cannot see it in any way except as a unit. There is a oneness about it that is very persistent. It will not split up as the image in the mirror breaks up the face and body. It is well that this is so, for however much we may wish to double our powers, we must do it by improving, training and strengthening them rather than by their subdivision. We may indeed see if we study our personality, that it changes constantly. It is never the same for any two consecutive hours. At times when in the fullness of health it has a fullness and richness that corresponds to the bodily vigor. At other times when weary and sleepy it dwindles down to a very small affair. But in any of these states it is a unit. It does not break up into many units.

In some diseased conditions, however, the personality changes. These changes are often very curious and interesting and usually attract the attention of the physician and greatly annoy the patient. We have not yet advanced sufficiently to explain these satisfactorily for the reason that our knowledge of nervous physiology and also of its perversion are now so limited, but this will not always be the case. I write this to put on record a case of disordered sensibility and perception, with double consciousness and other phenomena which are to say the least very curious. It is of a concealed woman interested in psychical matters and she will tell her own story—as she does not wish her identity known she will be simply Mrs. A. L. M.—. She writes:

About the year 1880 I suffered from an attack of peritonitis of a very severe sort, during which I was the subject of a series of hallucinations, quite vividly externalized. I had previously had other acute attacks of the disease, and have had others since, but without the slightest development of hallucinations. My general health has always been excellent, and my power of resisting pain, cold, the action of drugs, depressing circumstances, etc., is better than most people I know.

I had been out in a rain-storm and returning home, chilled and wet, went up-stairs into a sitting-room, when I noticed that a porcelain jardiniere ornamented with three blackberries, that stood on the mantel, had taken on a new and startling meaning. I had lain down and as I looked over at these berries I all at once found that they were inspiring me with a perfectly appalling fear, as if they were possessed of some awful power of evil and mischief, and were inspired by a devilish and malignant purpose. My sense of terror grew and grew, till it became intolerable, and I rose and left the room. Going into my bedroom, as I opened the door, I saw peering from the door of a closet, at the other end of the room, a literal devil, whom I seemed to recognize as such, in his proper personality and physical make-up. I trembled and broke out into perspiration; and yet was able to force myself up to it. I put my hand upon the appearance and discovered that it was the fur collar of a coat. The next morning I was very ill, with a high temperature and a steady spreading pain. As soon as I was left alone in my room (and at such times only), I would hear a knock — — it always began thus — — and yet I would know at the same time that no such knock had occurred. Still with that other element in my personality I would feel the knock to be real, and would speak up audibly, saying, "Come in." Thereupon the door would open and my physician would come in, looking just as he usually did, but on his arm he would be carrying the dead body of a young girl, the "corpse" doubled limply over his arm, so that both hands and feet hung to the floor; the head, face downward, hanging between the arms. She was dressed regularly, in a black and green dress of Scotch plaid which I often examined critically. At times I would say to my doctor, "It is cruel of you to bring that body in here." He would thereupon walk with his burden to a chair, look at me, smiling, and hang it over the back of this chair, which stood at the foot of my bed, and leave it there, going out of the room himself and closing the door after him. I would then lie watching the body with disgust and dread, and feeling it cruel that I, in my weakened state, should be left alone with this dead girl. After a time, as I watched it intently, the head would become detached from the trunk of the corpse and roll off over the floor toward the fireplace. As it turned over and over, I would be able for the first time to see the face of the girl, framed in abundant dark hair. Again and again this face turned up to me, till it finally disappeared under the grate of the fireplace. The headless body would still remain vividly before my eyes, hanging quietly over the chair, till someone entered the room, when it would instantly disappear. My proper consciousness was apparently reinforced by the presence of a living person so as to throw off or suppress all the hallucinatory activity. It was thus that my consciousness of a double personality in myself first developed itself. For while to one self all these things just mentioned were absolutely real, with the other self I was conscious that it was entirely an illusion. During these uncanny visits I spoke to this phantom doctor in my usual voice and style and he seemed to understand

me perfectly. On the other hand, and while speaking, I knew them to be apparitions, and I felt a dispute or discussion going on internally between my two personalities. The outcome of this argument and counter-argument was to make me feel perfectly worn out and exhausted.

This sense, at first somewhat vaguely felt, of a double personality, increased steadily day by day till as I lay there on my back I had a consciousness of two bodies instead of one, each myself, and lying side by side. But the limbs of what I will call the second body would lie in entirely different positions from those occupied by the other body. I was tortured with uncertainty as to which body was my real body, or rather as to which represented the real ego, and which arm or leg I could move if I made an appropriate act of will. I found by experiment that I could change the positions of the limbs of one body and not those of the others, and by these means alone came to decide on one body as being my own proper body and the other as my hallucinatory body. However, as soon as I was at rest again after these trial motions, I was again as much in doubt as ever, and the torturing curiosity would again be urging me to determine which of the two was my real body. All my waking hours were consumed in this way. With the cessation of movement, both bodies became equally real to me. I spent my whole time in testing this matter, which continued to vex me exceedingly.

At a different time, while suffering from an attack of peritonitis, I experienced a phenomenon of a different sort. It was in the year 1885, when the crematory at Buffalo had just been started. I was very ill at the time, and had heard or seen no mention of it.

Several years before there had been some discussion in the local newspapers in regard to having a crematory or not, but that had passed entirely out of my mind. One day my doctor, whom I liked and on whose visits I greatly depended, was very late in coming.

When after several hours delay he finally arrived, I looked at him attentively and questioningly, remarking presently that he seemed a little disturbed and was red about the eyes. Then, without knowing why, or how I knew it to be so, I said to him, "Doctor, you have been watching a body being burned." He smiled and answered lightly, "some one has been telling you, I suppose, that the crematory has just been opened to-day; and, yes, I have been watching the first trial of the apparatus."

He laughed when I insisted, and would never believe but that I had been told of the crematory, and guessed of his visit because his eyes were red. I think myself that it had come to me through some temporary increase of some sensibility; during those same days I could hear every word of conversations going on in distant rooms of the house, and out on the street, not the least sound of which was audible to anyone else.

One other experience I have had of a like sort, but in this instance I was at the time in most perfect health and vigor. I was returning late from a ball in Philadelphia, and after dismissing the carriage at our door, went up stairs. I then discovered that I had left a valuable shawl behind—as I supposed in

the carriage. I told my husband, who at once ran down stairs and out on the street, to stop the carriage and inquire. A moment or two after he had closed the outside door, I all at once seemed to see my shawl lying on the square marble front-door step (common to most Philadelphia houses) of our house. For an instant I was entirely certain that it was there and all right. Then my more "common" sense asserted itself and prevented me from going down and getting my property. I said to myself, if it was there my husband would already have seen and picked it up. Still I had to dispute the point with another "voice" in my consciousness. After some moments my husband returned—without the shawl. The carriage he had found and searched. In the morning I told my servant that I had lost my shawl. "O, Mrs. M——," she said, "It must have been your shawl; the girl next door just told me that early this morning when she was opening the blinds in the upper hall, she looked out and saw a shawl lying at the side of your door-step, but that just then a man was passing who stooped and picked up the shawl, and went away with it around the corner. As he had been so close to it when she first saw him, she didn't know but perhaps it was his own, that he had just accidentally dropped it and was in the act of picking it up."

THOMAS PAINE AND THE ECCLESIASTICS OF THE ENCYCLOPÆDIA BRITANNICA.

By R. W. SHUFELDT, M. D.

I.

Whoever wrote the brief anonymous biographical sketch of Thomas Paine in the last edition of the British Encyclopædia was evidently an ardent Christian, and, for all I know to the contrary, a divine. In that contribution he says: "The author of 'The Rights of Man' and 'The Age of Reason' would have had a very different kind of reputation if he had never written these works. Most of those who know him by name as a ribald scoffer against revealed religion are not aware that he has any other title to fame or infamy. But if he had never meddled with religious controversy, his name would have been remembered in the United States at least as one of the founders of their independence" (9th ed. Vol. XVIII, p. 136). It is the unqualified opinion of the present writer that Thomas Paine was one of the most remarkable men of his time, and it should be the source of unmitigated shame to this country if his name is ever allowed to become forgotten. There is but little danger, however, of any such thing ever happening. We are living in a true "age of reason," and as the claims of those who preach a "revealed religion" are daily becoming weaker and weaker, so will, at the same rate, the name of Paine, in history, become greater and greater. But it is not my object here to eulogize the author of "The Age of Reason," but rather to compare some of his biblical criticisms with the statements made by the ecclesiastical writers of the Encyclopædia Britannica.

In that great work, which is supposed to present us with the thought of the present time, there are a great many very elaborate biographies of the persons mentioned in the Bible, with learned discourses upon the significance of their acts. By far the greater number of these have been written by eminent divines of the English church, and may be accepted as the expressed opinion of that body. As Paine died in 1809, a sufficient length of time has elapsed to impassionately compare what he has said in "The Age of Reason" with these present-day opinions of the priesthood.

In the work we have just named, Paine said that he had "now gone through the Bible, as a man would go through a road with an ax on his shoulder, and fell trees. Here they lie; and the priests, if they can, may replant them. They may, perhaps, stick them in the ground, but they will never make them grow." As a mere matter of history, it becomes no more than fair to ascertain to what extent this boast has been fulfilled.

Apart from anything that Paine has said, I will first give an example of my own selecting, in order to make it clear to the reader the kind of comparisons I here propose to make. Let us take the Bible account of the crossing of the Red Sea by the Israelites under Moses and the destruction of the Egyptian army (Exodus XIV, 21, 29), and compare it with the account of that event as given by Dr. Wellhausen, then Professor of Theology in the University of Greifswald, in his article "Israel" in the British Encyclopædia. Ignoring the verse numbers in the biblical account—and giving it in running order, it reads thus: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea a dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. And took off their chariot wheels, that they drove them heavily, so that the Egyptians said: Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses: Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left."

This account is as clear as words can make it, and needs no comment, and its author in order to make sure that he is understood, repeats the statement that "the waters were a wall unto them on their right hand, and on their left." Now how does Dr. Wellhausen translate this, one of the most extraordinary miracles of the whole Bible? Why in this way. He writes out the account and gives the circumstances just as they might have happened to any two armies, the one pursuing the other. Not a word does he say about the "pillar of fire," the Lord's conversation with Moses; the dividing of the Red sea, or the dry land at the former bottom of that sea, after the miraculous division; or indeed anything of the kind. He simply states it thus: "The Hebrews, compelled to abandon the direct eastward road, turned towards the southwest and encamped at last on the Egyptian shore of the northern arm of the Red sea, where they were overtaken by Pharaoh's army. The situation was a critical one; but a high wind during the night had left the shallow sea so low that it became possible to ford it. Moses eagerly accepted the suggestion, and made the venture with success. The Egyptians, rushing after, came up with them on the further shore, and a struggle ensued. But the assailants fought at a disadvantage, the ground being ill suited for their chariots and horsemen; they fell into confusion and attempted a retreat. Meanwhile the wind changed; the waters returned, and the pursuers were annihilated" (Brit. Encycl., Vol. XIII, p. 396). Now I can accept that version of the story, but that has nothing to do with the fact that Dr. Wellhausen evidently does not believe the biblical account, and therefore is willing to so far pervert scriptural history as to write out a rational account, and that derived from the "Word of God" who distinctly meant it to stand in history as a divine miracle. The world is to be congratulated upon the manner of rendering of biblical history that Dr. Wellhausen indulged in before his class in the University of Greifswald (1881). Dr. Well-

hausen also wrote the article "Pentateuch" for the Encyclopædia Britannica, at which time he was a D.D. and Professor of Oriental Languages at the University of Halle (1885). It is a very non-committal, rambling account, and a most unsatisfactory one to read, if one expects to get any information out of it.

Now Paine wrote in "The Age of Reason," "I proceed to examine the authenticity of the Bible, and I begin with what are called the five books of Moses; Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. My intention is to show that those books are spurious, and that Moses is not the author of them; and still further, that they were not written in the time of Moses, nor till several hundred years afterwards." Dr. Wellhausen says in his article "Pentateuch": "The Pentateuch, already found in Tertullian and Origen, corresponds to the Jewish five-fifths of the Torah or Law" and, "It is asked, for example, what is left for Moses if he was not the author of the Torah. But Moses may have been the founder of the Torah though the Pentateuchal legislation was codified, almost a thousand years later; for the Torah was not originally a written law but the oral decisions of the priests at the sanctuary case-law in short by which they decided all manner of questions and controversies that were brought before their tribunal; their Torah was the instruction to others that came from their lips, not at all a written document, etc." In other words, in short, Dr. Wellhausen believes that the Pentateuch corresponds to the Torah, and that it was not written until a thousand years after the death of Moses. That is what Thomas Paine believed. Not only believed, but very clearly demonstrated. He also states that no one knows who wrote the book of Ruth, and this is fully admitted by Dr. W. R. Smith in his article "Ruth" in the British Encyclopædia. Both Paine and Smith are agreed that "Ruth" is not the "word of God"—and the latter says "the author is an artist!" (Vol. XXI, p. 253). I say, it is a very simple and ordinary story, the like of which can be found in thousands upon thousands of books throughout the world's literature. Priests are divided in their opinions as to what its author, whoever he was, intended to illustrate, teach or convey when he wrote it. Nothing more, probably, than I should, were I to sit down to-morrow and write a short, fairly interesting article for a magazine; and were the author of Ruth capable of being brought to life to-day, no one would wonder more than he would at the extraordinary "run" his article had had.

Again, our much-abused author, Paine, also said in his Age of Reason, "I come next to the two books of Samuel, and to show that those books were not written by Samuel, nor till a great length of time after the death of Samuel; and that they are, like all the former books, anonymous and without authority." Now what does the priest say about "Samuel" in the article in the Encyclopædia Britannica? Why just this, "So, too, the chronological system which runs through Judges and Kings is not completely carried out in Samuel, though its influence can be traced. In 1 Sam. xiii., 1, in the note 'Saul was — years old when he became king and reigned (two) years over Israel (lacking in LXX.)', one of the numbers has been left blank, and the other has been falsely filled up by a mere error of the text; the similar note in 2 Sam. ii, 10 seems also to have been filled up at random; it contradicts and disturbs the context. But, though the book of Samuel has been much less systematically edited than Kings, unsystematic additions and modifications of the oldest narratives were made from time to time on a very considerable scale, and in this book, as in Judges, we not seldom find two accounts of the same events which not only differ in detail but plainly are of a very different date." (Vol. XXI, pp. 552, 553.) In other words this priest now believes with Paine that Samuel did not write the book of Samuel, and that its "context is contradictory," and that in matters of detail it is by no means to be depended upon.

Now Paine in his Age of Reason, prefaces his cri-

icism of the books of Kings with the following very truthful remarks, "I come now to the two books of Kings, and the two books of Chronicles. Those books are altogether historical, and are chiefly confined to the lives and actions of the Jewish kings, who in general were a parcel of rascals; but these are matters with which we have no more concern, than we have with the Roman emperors, or Homer's account of the Trojan war. Besides which, as those works are anonymous, and as we know nothing of the writer, or of his character, it is impossible for us to know what degree of credit to give to the matters related therein. Like all other ancient histories, they appear to be a jumble of fable and fact, and of probable and of improbable things; but which, distance of time and place, and change of circumstances in the world, have rendered obsolete and uninteresting." Now again what has the Rev. Dr. Smith got to say about the book of Kings, (first and second) of his Bible in the Encyclopædia Britannica? Why, he simply admits his complete ignorance of their authorship; says nothing, absolutely nothing, about their being the "word of God," but in a very sacrilegious and offhand manner, totally unbecoming in so eminent a divine of the church, he remarks, "The division into two books is not felicitous, and even the old Hebrew separation between Kings and Samuel must not be taken to mean that the history from the birth of Samuel to the exile was treated by two distinct authors in independent volumes. We cannot speak of the author of Kings or Samuel, but only of an editor or successive editors whose main work was to arrange in a continuous form extracts or abstracts from earlier books." He also says of "Kings," that "we can still distinguish a variety of documents, which, though sometimes mutilated in the process of piecing them together, retain sufficient individuality of style and color to prove their original independence." In other words this priest now believes with Paine that the authorship of the two books of Kings is unknown; that whoever the several authors were, they were surely not divinely inspired any more than have been a great many untrustworthy historians that have compiled unreliable history since their time. The books called "Chronicles" stand in the same case, and, tell me, of all the people in the world who now call themselves "Christians," how many of them can sit down and read the first ten chapters of the first book of Chronicles of their Christian Bible, and arise and say, they have in any way been edified, improved or interested? I ask this question because Paine has been damned by the priesthood, over and over again, for having said the books of Chronicles have to modern readers become "obsolete and uninteresting."

Another priest, the Rev. A. B. Davidson, D. D., LL. D., contributed the article "Job" to the Encyclopædia Britannica, and that he did not believe it to be the "word of God," is very evident from his terse remark about it, to-wit, "The author of the book is wholly unknown." Paine stated the same fact.

In regard to the book of Psalms we read in The Age of Reason, "It is an error or an imposition to call them the Psalms of David; they are a collection, as song books are now-a-days, from different song writers, who lived at different times." The priest who wrote the elaborate article "Psalms" in the XXth volume of the Encyclopædia Britannica, today most emphatically agrees with what Thomas Paine said about them a hundred years ago in The Age of Reason, and the same may be said in regard to the book of Proverbs. Listen how the Reverend Doctor writes about the holy "Psalms" of David in his Encyclopædia article. "Whether any of the older poems really are David's is a question more curious than important, as, at least, there is none which we can fit with certainty into any part of his life. If we were sure that 2d Sam. xxii., was in any sense part of the old tradition of David's life, there would be every reason to answer the question in the affirmative; but the grave doubts that exist on this point throw the whole question into the region of mere conjecture." Why, that is just the way Paine writes in his very excellent Age of Reason, and it is

reasonable, and moreover it is very refreshing to hear an Episcopal divine talking about "grave doubts" and "conjecture" with reference to matters in the Bible! O! ye Christians, ye Christians, what is to become of your Bible, if, in this way, both the priests and the evolutionists get after it?

By similar comparisons, I might go to show you that the priests who are the authors of the articles devoted to the books of the Old Testament in the Encyclopædia Britannica, not here considered, practically agree, in so far as the facts go, with what Thomas Paine has said about them in his Age of Reason, but you may take my word for it. Some other day we will deal with the chapters of the New Testament, as we have here with the books of the Old. Paine was a truthful man, who had the courage of his convictions, and the priests are gradually coming to accept the truth of his biblical criticisms—only they didn't like his way of putting them, at the time they were written and published.

AN EPOCH-MAKING PHENOMENON IN THE PHASE OF MATERIALIZATION.

BY ALEXANDER AKSAKOF.

[From Psychische Studien, June, 1894.]

One of the most extraordinary events recently occurred in one of several sances recently given in December, 1893, at Helsingfors, in Finland, which casts a clear light on the mysterious phenomena of materialization and confirms, through the sense of sight and feeling, what has until now been possible to maintain only as a theory demanded by logic.

Before, however, I enter into the details of this case I must give in a few words an idea of the theoretical principle, on which I have experimented, and which the totality of the facts of this sort, complemented by those which I mean to describe, appears to us to furnish grounds for asserting, has been fully established. In all times in Spiritism it has been well known that the phenomenon of materialization operates at the expense of the body of the medium which furnishes the required elements, that is, that a certain degree of dematerialization (or dissolution) of the medium's body is the invariable consequence of the phenomenon of materialization; but it has not yet been determined to carry this assertion to the extent of drawing from it the last conclusion, which logically must arise from it, if it were correct. On one side the failure of facts and direct observations, which furnish this conclusion, on the other side the extraordinary fact, which it is required to accept as true, (a fact, however, not more extraordinary than that of materialization itself to which we are beginning to accustom ourselves) fully explain, why it has not already been distinctly formulated and universally adopted. But we have now a fact, which gives us the right to express ourselves with greater decision, and I will make this attempt.

The investigation of mediumistic facts leads us to the adoption of three stages of materialization:

1. At the first stage we have the invisible materialization. We must in the first place indirectly concede this when we observe movements of objects which only an invisible human organ could operate, as I have in my work ("Animismus und Spiritismus" p. 48 et seq.) pointed out; next as consequence of feelings of a touching, which are experienced at half-dark sances, and which the participants are induced to ascribe to a hand, although this hand is invisible; and finally this belief is confirmed in general by all the facts of transcendental photography, and especially by certain cases of that kind of photography, in which the sight and feeling of forms invisible to the ordinary eye have been proven by photography. Observe in this connection the examples of photographs made by Beattie, (Animismus und Spiritismus, p. 49) and in the photographs of Mumler—same work p. 100—where Mrs. Conant, the renowned American medium, sees an apparition, which moves her hand, in which the photograph taken of it proves that it is really a hand, which belonged to a form invisible to the ordinary eye; or also the photographs of Mrs. Tinkham on which is seen a bit of the dress

raised by a hand. The transcendental photography furnishes us a proof of the ephemeral existence, of real, objective forms, which we can conceive of only on the theory of materialization just beginning but not yet visible to our eye. The matter necessary to this is certainly taken from the medium, but its quantity is so small, that the degree of the dematerialization of the medium is not perceptible to our senses.

2d.—At the second stage of materialization we have the well known phenomenon of a materialization which is visible and tangible indeed, but only a partial or incomplete materialization. Such is the appearance of hands at sances which has occurred since the commencement of the spiritistic movement; they took place in the light while the medium was in the circle of sitters. When asked for later in dark sances, these hands were felt though the medium was completely under surveillance. At such sances also partial materializations have been experienced, of faces, busts, more or less ethereal forms, but in darkness. When finally the medium was isolated in a dark cabinet or behind a curtain, which served as a formative place for the forms, appearances of hands, busts and faces were obtained which were far inferior and which appeared in so dim a light. According to the principle of the theory announced this phenomenon must correspond to a partial dematerialization of the medium,—that is of some special organ, or of a general dematerialization more or less imperceptible to our senses. As to the medium, who was in those cases always entirely alone in the cabinet, no direct observations could be made on the changes in her body which accompanied the creation of these phenomena. But at last, in case of the sance of Mrs. d'E—, which I am about to describe very fully, we have received the complete confirmation of this logical result: While Mrs. d'E— was sitting in front of the curtain in a dim light partial materializations were being formed behind the curtain, for example, appearances of hands and busts,—a half materialization of her body with her feet and lower limbs has been evidenced by the sight and feeling of several persons.

3rd.—At the third stage we have the complete materialization, that is that of an entire visible and tangible human form which for the eye is not distinguished from a living human body; this phenomenon is the highest development, the *ne plus ultra* of materialization, in which the medium is isolated in a dark cabinet and usually is in a trance. A long investigation of this phenomenon compelled the recognition of the fact, that, when the complete materialization of the human form was obtained, it undoubtedly bore in itself the features of the medium; hence sprang up many grounds for suspicion, exposures, etc. All attempts, to see the medium and the entire form at the same time, failed with rare exceptions, (in which the relative position and condition of both bodies, that of the medium and form—were unfortunately not investigated.) When finally by exceptional guarantees (for example when the hair of the medium was firmly held outside of the cabinet, or when the medium was encompassed by a galvanic current,) it was determined in an absolutely convincing manner, that the medium could not consciously or unconsciously play the role of the medium in the person of the form, and the similarity of the form to the medium was in spite of this complete or nearly so, (as in the case of John King's who resembled his medium Williams, or Katie King, who resembled her medium Miss Cook) and so we were brought to the belief that the "Doppelgänger"—double—or the doubling of the medium lay at the bottom of the phenomenon. But this expression leads to a false conclusion; for one can conceive the feeling that this "doppelgänger" may be likewise a half of the medium, likewise an exact picture of his body, while the real body of the medium may be behind the curtain. But the fact is this: that no half of the body, no exact copy of the body is there; but a real, complete body is there with flesh and bones, which resembles the medium in its entirety. In short, it is the body of

the medium. What must have become of the real body of the body in the meantime? We cannot reasonably suppose that the medium in a given moment has two complete, perfectly identical bodies. We have already said, that it is logical to believe that the degree of materialization of the form must correspond to the degree of the dematerialization of the medium; if, consequently, the materialization of the human form which appears is a complete one, then the dematerialization of the medium must be a complete one, or at least advance to such a degree that it would become invisible to our eyes, if one's condition at the time of this phenomenon could be ascertained.

In order to express myself comprehensively—so that I may keep continually in sight the fundamental principle that every materialization includes a corresponding dematerialization of the medium—the general statement of the multiform phenomena of materialization may be presented in this wise:

1st. The invisible, commencing materialization, corresponds to a slight, invisible dematerialization of the medium, who remains in this visible.

2nd. The visible—that is only as it concerns the form of presence—partial, incomplete materialization corresponds likewise to a partial or incomplete dematerialization of the medium, who entirely or in part is visible.

3rd. The visible and complete materialization of an entire human form corresponds to a complete very considerable dematerialization of the medium to a point where he may become invisible.

AUTOMATIC COMMUNICATIONS.

There were often given personal communications which though of interest to us, dealt so entirely with private affairs that they must be held sacred. But I give here a few in addition to those already published which are of interest from their statements as to conditions, etc.

Question.—“Who will communicate?”

Answer.—“Spirit of L. L.—.”

This was one who had while here been locally active in various works of reform such as Anti-Slavery, Temperance, etc., but who had only recently passed over.

Q.—“If L. L.— is here we would like to hear from him how he likes his new condition?”

A.—“Change of form has brought me into such strange changed conditions that I am as one homesick—glad to get near you two.”

Q.—“Why are you homesick?”

A.—“Have not found out the real reason; things are so different from former ideas.”

Q.—“But can you not give us one reason for your disappointment in your new life?”

A.—“Well, I had felt sure that old fighters like myself would be at once recognized, and assigned to our place as workers; but so far as now seen I have to offer credentials as positive as a servant.”

Q.—“Have you met any of your old fellow-workers?”

A.—“Some have come, but I am surprised how few. I am dissatisfied, but I am assured that I will soon be satisfied.”

Q.—“What is the chief reason so far as you can describe it, of this dissatisfied state of mind?”

A.—“The uppermost thought in what remains of the mind once known as L. L.— is that of deserved humiliation. I did not understand until now how many similar minds to mine were evolved through the ages. I feel mainly abashed and long to return to old sympathetic friends, and yet I am aware that this feeling is of low selfish origin.”

This seemed so real and pathetic that we could not refrain from expression of sympathy and encouragement.

new here that you had better put off communicating with me until I know whereof I affirm. Just now I am a homesick spirit and may give wrong impressions. I or some friendly spirit will impress you when will be the best time to communicate.”

A few weeks later L.— L.—'s name appeared unexpectedly and a message filled with satisfaction in his new state which he had learned gradually to understand was given then, and once or twice briefly thereafter.

Soon after the death of a somewhat prominent materialist another message was interrupted in this way: “Enough said as to personals, let some one else have a word!” We asked who it was desired to write, and after two or three attempts this was written: “Man named S. F.— wants to attest that he still lives much to his surprise.”

B. F. U.—“I very much doubt S. F.— saying that?”

A.—“Your doubt is not so great as was his when he was told that he could communicate through your wife. Your minds are in many respects the most sympathetic that he can be placed in rapport with, and though he is bewildered he will try to dictate a few words: “S. F.—, late of—, is going to express, so far as the new and strange yet reasonable condition in which he finds himself will permit, his pleasure at the possibility of personal communication with one whom he has long been known as a fellow-worker in the field of rational reform and wishes to assure B. F. Underwood of the genuineness of continued existence.”

Q.—“What prompts you to come to us especially?”

A.—“Love of the truth—which I ever loved, but until now dimly understood. I have here the prospect of work for humanity as great—yes, far greater than I was permitted to accomplish when walled by sense conditions.”

Q.—“Can you give us a description of the state in which you find yourself?”

A.—“I wish to give you what is asked, but have not time now to decide as to test. I am new here, and cannot communicate directly, only by dictation, and with mistakes at that.”

There was generally no slightest suggestion in my mind as to what names would appear as desiring to get into communication until written. Once appeared the name of an acquaintance of Mr. U.—'s boyhood—a commonplace, jolly sort of person. Mr. U.— asked a number of personal questions which were answered satisfactorily, then he was asked if he was satisfied with his new condition when the following unexpected reply was given in words which Mr. U.— said were characteristic.

A.—“Earth don't amount to shucks when you get over here. All right, and happy.”

Q.—“But can't you tell us what makes it pleasant—describe so we can understand?”

A.—“You'll find out as I did—'gainst the rules here to tell.”

Q.—“You might, however, give us just a hint as to what your experience was in leaving your body for the new state?”

A.—“Just be patient—it's all easy enough when you learn how. I was puzzled, but it all seems straight enough now.”

Once when Mr. U.— had been speaking of the frequent mixed messages, contradictions and occasionally falsehoods in the earlier phases of this writing. When I took my pen again this was written:

“Dear Underwood—I don't wonder that you are suspicious of humbug, for in your case I should feel the same, but do believe in what we are able to do through the goodness of your wife.—One of many spirit friends.”

Now while I am fully aware that some of these communications may seem to others simple or unmeaning, while many will be ready to say that they could easily be the outcome of my own vague ideas, yet to me by whose hand they were written, knowing as I do that no such formulated thoughts were in

my mind as to the conditions of the spirit on leaving the body, such messages as these have opened to my mind very reasonable possibilities in regard to the change we call death. I have been through these communications as one taught and my ideas thus gained are all based on falsehood. I must here aver that they are the most reasonable falsehoods my mind has ever entertained in regard to the mysteries of life and death.

S. A. U.

BORDERLAND ON MR. BUNDY.

Mr. Stead has some words in his magazine, *Borderland*, which on the whole are quite complimentary to our departed friend, Mr. Bundy, which we here reproduce. The article goes rather too far in saying that Mr. Bundy suspected fraud everywhere and we do not think that his attitude was unfavorable to any genuine phenomena with any “honest psychic” who came to know him personally. True, among whom he established “a holy terror” were either charlatans and frauds or honest mediums who did not know him personally and had been led to fear and dislike him from the misrepresentation of those he had exposed or of their mistaken sympathizers. But we repeat on the whole Mr. Stead's references to Mr. Bundy are just and it gives us pleasure to transfer them to these columns:

The corrupting and degradation of Spiritualism, although disheartening and discouraging, afford no ground for despair. It is as it was in the wilderness, when the chosen people of God, delivered from bondage after many signs and wonders, no sooner found themselves temporarily bereft of the presence of their leader than they abandoned themselves to the worship of the Golden Calf, and delivered themselves over to many abominations. It is the old story over again, the Golden Calf in the New World has been set up in the Holy of Holies. Hence Spiritualists who are truly spiritual, and psychics who have some appreciation of the obligations of scientific research have been driven to take up an attitude of more or less reluctant hostility to fraudulent mediums, and this has produced some unfortunate effects. The reformer is always apt to think more of the bad against which he sharpens his sword, than of the good things in the midst of which the bad flourishes and multiplies. So it has come to pass that the reforming zeal of the researchers has led to the impression that they were suspicious or unsympathetic to the manifestation of genuine phenomena, and this in its turn reacts upon the genuine psychics and leads them to shrink from submitting themselves to tests, which, in their own interest and that of their cause, they ought to have welcomed.

Of this a notable instance was afforded by the career of Colonel Bundy, the first editor and founder of *THE RELIGIO-PHILOSOPHICAL JOURNAL*, of Chicago, whose mantle has now fallen upon Mr. B. F. Underwood. Colonel Bundy was a man who had a sincere conviction as to the reality of phenomena. In this he differed no whit from any other intelligent man who will take the trouble to investigate for himself, but Colonel Bundy, having a stalwart hatred of fraud and all unrighteousness, could not content himself with collecting testimony to the reality of genuine phenomena. He felt it was necessary to make bare the sword of the Lord and of Gideon, and to smite hip and thigh without weariness all impostors who were profaning the sanctuary by fraudulently imitating the phenomena of the Other World. Nothing could have been more upright or more unflinching than Colonel Bundy's devotion to duty. Even when he had committed himself and his journal to the advocacy for weeks together of the genuineness of certain phenomena, the moment he had reason to suspect fraud he renewed his investigation, and on at least one notable occasion, when these investigations resulted in the demonstration of the existence of fraud, he did not hesitate to publicly expose the whole thing and acknowledge that he had been duped. For years he kept on, waging unsparring war against frauds wherever he found them. He succeeded in establishing a holy terror among the fraternity which unfortunately extended far beyond the limits of the fraudulent. No one is more sensitive than a true psychic, and the attitude of mind into which Colonel Bundy worked himself of suspecting fraud everywhere, while it did not induce fraud on the part of an honest psychic, acted upon the production of phenomena like a blighting north-east wind upon the blossoms of an orchard in early spring. It was unfortunate that the sense of duty which led to the continual exposure of fraudulent mediums at the same time deterred the manifestation of genuine phenomena.

THE DUTIES OF CAPITAL.

Since the commencement of the railway troubles consequent on the American Railway Union espousing actively the cause of the Pullman employes, the newspapers and the law courts have been busy defining the duties of working men, particularly those engaged in railway work. Little has been said with reference to the duty of employers, and until it became evident that unless the heartless conduct of one member of the class were condemned the whole body would suffer loss in public opinion, it might have been thought, judging from the silence of the public press, that "capital" has rights but no duties. It is a mistake in these days, however, to try to enforce the old legal dictum that a corporate body has no soul. Those who have the conduct of the affairs of a corporation are wholly and legally responsible for its misdeeds, and they ought to be so also for its neglect of duty. This is a serious consideration, for duty is always strictly proportionate to right, and it is evident therefore that trading bodies with the vast powers which the possession of a large amount of capital gives them, must acquire very serious duties. This is true no less of individuals than of companies, and it applies indeed to all employers of labor; whether they belong to what is known as the capitalists class or not.

It may be well before speaking of "duties" to say something as to "rights." Most persons think they have the right to make as much money as they can, by improving their business opportunities to the utmost. This is, however, a great mistake. So long as a trader does not cheat he is allowed by law to make the best bargains for himself that he can. It is smartness in this way that has given the proverbial "Yankee" an unenviable notoriety. But there is a higher law, that of conscience or cosmical order, which declares that no man shall knowingly take advantage of the necessities of others to his own exorbitant profit, nor yet of their helplessness or ignorance. Every infringement of the law will have to be atoned for, if not in the present life then in another. Every attempt at "cornering" of particular produce is such an infringement, for it is intended to take money wrongfully out of other people's pockets. Watering of stock and other modes of giving a fictitious value to shares or property come within the same condemnation, as do trusts and monopolies having for their object the restriction of production, or otherwise to raise the price of articles to consumers above what they ought legitimately to pay. In all these cases money is taken out of the hands of the many for the benefit of a few, and this is done in many instances fraudulently and in all by the abuse of the power given by the possession of capital, which in the court of conscience is regarded as a trust.

The first duty of those invested with such a trust is therefore not to abuse it. But this is a mere passive duty. What of their active duties? The first is the payment to those who labor "a fair day's wage for a fair day's work." What such a wage should be will always depend on circumstances, but there are certain principles which should in every case govern its ascertainment. In the first place, capital without labor is absolutely dead. If it is put out at interest even some one's labor is necessary to pay this interest. As labor is thus necessary to give life to capital the laborer must in the first place, and before all else, receive living wages. After this has been provided for, the capitalist is entitled to a proportionate return for his investment, which should include a percentage towards the cost of replacing such part of his capital as may be lost through depreciation. When these two charges have been paid in the order indicated, then the balance if any should be divided into two equal shares, one to be retained by the capitalist and the other to be divided among his employes in proportion to the wages they receive.

How labor's share of the profits shall be dealt with by the recipients it is for them to decide, but its payment will not be a complete performance of duty by the employer. None of those who have cared for

the recreative as well as the moral and intellectual welfare of their employes have ever repented, so doing, even from a monetary point of view, and we have no hesitation in saying that it is the bounden duty of every large employer of labor to adopt such a course. His obligation does not cease with the mere payment of wages, and every one should do all that he can for the furtherance of the general welfare of those who are under his charge and for the cultivation of friendly relations with them. If this were always done, not in a patronizing manner, but as between man and man, disputes between employers and employed would be far and few between, and each would respect the other far more than is usually now the case.

But the capitalist has other obligations besides those due to the persons in his employ. The possession of money is, as said above, a public trust. This is true even of the capital represented by a working man's wage, for no man has a right to spend his money to the public detriment, nor yet to hoard it so that it cannot be spent at all. The proposition that every man has a right to do what he likes with his own is subject to serious limitations. But money is a man's own only in the sense that he has a right to the use of it. Coin bears the impress of the government, and its circulation is as necessary to the well-being of the body politic as that of the blood is to the health of the animal body. And as the body suffers if the blood serves to nourish excrescences and diseased growths, so the social organism is injured if money is used for the purposes of bribery and corruption, for the acquirement and maintenance of rights and privileges which enable capitalists to suck out the very life blood of the country. Franchises may be necessary to induce a company to invest its "timid capital" in schemes for the public convenience, but they should be guarded on every hand against abuse. But there is no excuse for the granting of the shameless privileges which under the specious term "protection" have enabled corporations, trusts and combines to become rich at the cost of the public. By means of the income tax or in some other way the holders of this ill-gotten wealth should be made to minister to the needs of the people at large.

Even if money has been honestly accumulated it ought to bear a proportionate share of the public burdens. Men should not be discouraged from obtaining wealth by honest labor, but its possessor is under moral obligation to use it largely for the public good, and if he fails in that duty provision should be made for its compulsory performance. We think it would be a wise provision to appropriate, for the benefit of the poor and unfortunate members of the community, whatever wealth a man may die possessed of beyond a specified sum. The accumulation of vast fortunes in the hands of individuals is a public evil which cannot be too soon mitigated by some post mortem arrangement.

WHAT ARE ATOMS?

In the *Electrical Age* for June 9th, Prof. Payton Spence, M. D., propounds a theory of atoms. He begins his article by affirming that every physical inquiry, pursued to the end, brings us down to metaphysics, and "in the final analysis of matter we come to force." Force is thus to Prof. Spence the "ultimate cosmical constituent," and it is not surprising therefore that he looks kindly on Boscovich's idea of atoms being mathematical points, that is dimensionless centres, of force. But in so doing he abandons the suppositions of attraction and repulsion which are essential to Boscovich's theory, and regards the centre of force as a mathematical point from which lines of force are constantly emanating. Prof. Spence declares that a mere mathematical point is simply a negation, but if it is nothing we do not see how it can acquire a positive existence by being declared to be a centre of force. If lines of force are constantly emanating from it, it must be something apart from this process of emanation. It need not necessarily be material, but it must at least be physical in the sense of exhibiting the operation of force.

Prof. Spence uses force in the old general sense in which it was equivalent to power, and therefore without distinguishing between force and energy, so that when he speaks of lines of force he really means lines of energy. Energy it is which emanates, and not force, as we see by solar action, the sun being the centre of energy for our system. Moreover the lines which are said to emanate are supposed to repel one another. This they would not do if they were lines of force, as force attracts and not repels. As an illustration we may refer to the action of gravitation, which is aggregative because attractive in its operation, as distinguished from light which is radiative and therefore separative. Thus force may be described as the aggregative principle in nature and energy as the separative principle. Prof. Spence indeed speaks of the total energy of a centre of force, showing that he means energy when speaking of force.

But whether an atom be defined as "a vortex consisting of a centre of force with its lines of force," or as a centre of energy with its lines of energy, the definition is incomplete, as it provides for repulsion and not for attraction by atoms. This is the more strange, seeing that Prof. Spence affirms that "all the phenomena of both matter and mind have their origin in a rhythmical motion—atomic vibration in the one case, and, in the other, what Spence calls the pulsation of consciousness." He thinks that we are obliged to suppose that "centres of force" conform to that law of nature and "send out their lines of force in pulsations or regular rhythmical emissions," and yet he admits that this is not deducible from the nature of such centres, that is, as defined by him. It would be surprising if it were otherwise, considering that he has abandoned Boscovich's supposition of attraction, thus getting rid of half of every vibration. Each vibration is made up of a series of attractions and repulsions, and to say that one can exist without the other is equivalent to saying that force can exist without energy or matter without motion. How atoms which "repel each other with a force inversely as the squares of the distances from their centres" are ever to unite into molecules and masses will tax Prof. Spence's ingenuity.

On the whole we think we prefer the "vague, ill-defined and, to some extent, undefinable something called ether," to such a system of free atoms as Prof. Spence would substitute for it. They do not necessarily cover the same ground, however, and the nature of the ether may be quite independent of any theory of atoms.

AN INFALLIBLE REVELATION,

Those who assume the infallibility of the Bible (like the author of a book noticed in our review columns this week) and try to harmonize its discrepancies and explain away its obvious errors, often appeal to the Hebrew and Greek, and other meanings than those expressed in the English translation are given to passages and thus are reconciled statements that are manifestly at variance in the common version. This suggests, does it not, the necessary imperfection of a book revelation which has to be accepted by the millions who read it as it is translated, in many cases erroneously, into the languages of today. What is the advantage of infallibility in a book if that book is inaccessible to those for whom it was designed and can be known only through translations which, in numerous passages, convey ideas different from and even opposite to those in the original. It may be said that there are learned men who are able to explain these apparent discrepancies and other apparent errors of Scripture. Then right belief and understanding of the revelation, so far as the masses are concerned, depend upon the interpretation given them by those who can read the Hebrew and Greek. How unsatisfactory this is is evident from the fact that among those who have studied the Scriptures the most diligently in the original languages, is the greatest diversity of opinion as to the meaning of many passages both in the Old Testament and in the New. And some of these

passages are considered of such importance that the different interpretation given them have divided Christendom into hundreds of sects. What an absurdity to appeal to the Bible as an infallible authority, when Catholics and Protestants, when Presbyterians, Baptists, Methodists, Campbellites, Quakers, Second Adventists, etc., are in antagonism with one another as to what that authority actually says! How evidently consistent and logical is the Catholic claim that an infallible revelation demands and implies an infallible authority in its interpretation. Although Protestants profess to appeal to the Bible as an authority, the authority of each sect is its creed. When a question as to sound doctrine is raised, articles of faith, confessions, creeds are quoted, it being taken for granted of course by each sect that its creed, formulated perhaps hundreds of years ago, by sectarian zealots, is the only one that is wholly true and according to Scripture. This shows that with the doctrine of Bible infallibility, there must be some standard external to the Bible to determine its interpretation, and the right of private judgment is a fiction.

SPIRITUALISM AND INSANITY.

"Old Timer," a remarkably able and versatile writer who contributes regularly to the Chicago Evening News, in a recent article in that paper relates that years ago certain interested parties had one Seth Paine cited before the law on the ground that he was a dangerous lunatic. One of the witnesses brought forward by the State was Rev. R. W. Patterson, then pastor of the Second Presbyterian Church of this city: "The reverend gentleman went through his direct examination with flying colors. He considered Paine insane because he believed that he had intercourse with departed spirits. Any man who held to such belief was necessarily insane. When, however, Lawyer Tracey took the matter in hand there was no more smooth sailing for him. Among other questions Tracey put the following: 'Dr. Patterson, do you believe in the inspiration and truth of the Bible? Is every word between its covers the whole truth and nothing but the truth?' and so on. To all of these the good doctor answered in the affirmative. He believed in the story of the Lord calling Samuel; in the story of the witch of Endor raising the spirit of Samuel for Saul, and he fully accepted the resurrection of the Lord and His appearing to and speaking with his disciples; and also in many other evidences in the Bible of the truth and possibility of spiritual communication with the dead. Finally Tracey said to him: 'Dr. Patterson, of course you have read the story of Baalam and his ass; of the angel speaking through the ass to Baalam, and all that. Now, Dr. Patterson, do you believe that story to be true?' The Doctor replied that he certainly did. On this Tracey rose to his feet and, straightening himself to his full height—he was over six feet and stout in proportion—he said, with much emprossement: 'Now, Dr. Patterson, will you answer me yes or no to this question: Don't you think that it is reasonable for one to believe that spirits from the other world can as easily communicate with us by speaking through men as they can by holding converse with people through jackasses?' To this Dr. Patterson could only reply that Baalam lived in the age of miracles but that the age of miracles had long since passed away. On this Tracey sternly said: 'Dr. Patterson, you can go down. I have no more questions to ask you.' In a few minutes subsequently to the Doctor's descent from the stand Seth Paine was declared a sane man by the jury."

Some years ago a Mrs. Eddy in Chicago had her husband brought before the courts on a charge of insanity founded on the fact of his spiritualistic belief. The story is thus told by "Old Timer": "In this case the principal witness for the State was the Rev. John R. Hibbard, pastor of the New Jerusalem Church in this city. The Rev. Mr. Hibbard was asked by the attorney for the State, Mr. Daniel Melroy, if he believed in spiritual communications at the present day. He replied that he did, but

that they proceeded most generally from insane spirits of the nether world, and that they generally operated on persons in this who were also more or less insane. The attorneys for Eddy could get but this out of him and so they tried another tack. They sent for Mr. Joseph K. Forrest, then associate editor of the Chicago Democrat. On Forrest taking the stand, after the State got through with him he was asked by the defense if he believed in the possibility of spiritual communications. He replied that he did. He was further asked if he believed Swedenborg was the subject of such communications. He said he did. He was also asked if he believed Swedenborg was insane. His reply was: 'On the contrary, I believe he knew more truth than all the world beside in his time.' He was still further asked if he believed that a man was necessarily insane who believed in the possibility of spiritual communications. His reply was: 'I do not; on the contrary, if I did I would be pronouncing myself insane, for I believe in the possibility of such communications.' On his leaving the stand the defense intrusted their case to the jury, who, nem. con., acquitted Eddy. One or two curious circumstances connected with these cases of Paine and Eddy come to my mind. Both of these men lived to old age. Eddy died a year or two since, after he had attained the age of 84 or 85. Paine died younger but in the possession of all his faculties. Both may have been what are called 'cranks' but neither was so cranky that he was unable to look out for number one. Nor is this all. The Rev. John Randolph Hibbard, who testified so strongly against Eddy's sanity, is now in an asylum in this city, his mind completely shattered and with no earthly hope of his ever becoming possessed of the full control of the voluntary part of his mentality."

RAILWAY METHODS.

In his work on "The Railroad Question," the third edition of which was published last year, the Honorable William Larrabee, late Governor of Iowa, throws a remarkable light on the railway system of this country. It is remarkable from the fact that it reveals a state of things unparalleled in the history of civilization for selfish greed, and for the daring attempt by a small class to usurp the rights of the people. That we may not be thought to speak too strongly on this point we will quote the words used by Governor Larrabee when treating of the remedies proposed for railway abuses. He says: "There is a disposition among railroad companies to arrogate all the powers of sovereignty. They want to make their own laws, impose fines and declare war, and often even go so far as to openly defy the power of the State that has given them their existence." He adds a few sentences further on; "the great fortunes of this country have been amassed within a few years, and chiefly from manipulations of railroad property. If the people permit these practices to go on without restraint but a few years more, the property of the nation will be largely under the control of a few bold adventurers."

It is well to recall these words at a time when the arbitrary conduct of a quasi-railway corporation has led to a railway strike the bitterness of which is a foretaste of what will soon occur again with double intensity unless other means are found for curbing the "insolence of wealth." Where all the large companies are tarred with the same brush it is hardly necessary to particularize, but the notoriety of the cases of the Pacific roads is so great that we may refer to the fact that "it was reserved to the Union Pacific and the Central Pacific companies to bond their roads from the beginning to an amount equal to twice their actual cost, or, in other words, to virtually receive them as a present from the Federal Government, bond them for all they were worth, and in addition, issue stock to an amount largely in excess of the cost of construction, and then try to earn interest and dividends on the whole amount of securities issued."

Railways are highways established for the bene-

fit of the people at large, but their promoters have abused the privileges conferred on them and made their franchises the means of inordinately enriching themselves at the people's expense. Nor have they restricted themselves to the use of sharp legal methods. Every pooling combination of railroad companies for the maintenance of rates is, Mr. Larrabee tells us, a violation of common law, and the Interstate Commerce Act was passed to reassert and enforce this principle. Since the passage of the Act, the great companies affected by it have done all they could to render it inoperative, and the evil sought to be provided against still exists. The Federal Judges quickly issued injunctions against the officials of the American Railway Union for what they regard as an infringement on the part of the employees of the Interstate Commerce law, but they seem powerless to restrain the Railway Companies themselves from such conduct. While a man by the name of Phelan" was being sentenced to six months' imprisonment for contempt of court in interfering with the Cincinnati Southern road which like many of the other mismanaged railways in this country, is in the hands of a receiver, an inquiry is being made into the management of the great Atchison, Topeka and Santa Fé road, which is alleged to have kept two sets of books to cover illegal rebates to an enormous amount made by the Company. In this country of liberty to do what one likes with one's own, even if it is contrary to law as to do, probably the rich offenders who "manage" the Atchison system will escape scot-free while "Debs and his dupes" are confined in the common jail. We say this because a daily contemporary which has been particularly bitter against the American Railway Union winds up a wild article on the Atchison scandal by the remark: "All the facts will have to come out to the public gaze. The kind of 'book-keeping by double entry' which appears to have been indulged in by officials of the Santa Fé cannot be tolerated." When the public gaze is satisfied the matter will be allowed to sink into oblivion, but it will be debited to the account of the Railway Companies against the great day when there will have to be a settlement of all such accounts, and in accordance with their own principles it will have to be settled to the uttermost penny.

We wish in conclusion to give our readers a little more information on railway methods, culled from Governor Larrabee's important work, and we will take it from his chapter on "Railroads in Politics." He writes: "The statement that under a free government it is possible for a few to suppress the many might almost sound absurd to a monarchist, and yet is it true that for the past twenty-five years the public affairs of this country have been unduly controlled by a few hundred railroad managers." Their influence is felt in every caucus, in every nominating convention, and at every election. Mr. Larrabee affirms that at national conventions "the railroad companies are always represented," and their representatives do not hesitate to inform the delegates that this or that candidate is not acceptable to their corporations and "cannot receive support at the polls." At elections they use all their influence to secure the election of men favorable to their interests, irrespective of their party politics. By the lavish gift of free passes they have established a system of bribery from which even judges are not safe. Mr. Larrabee mentions that "only about two years ago the Chicago New made the discovery that nearly every judge in the city of Chicago traveled on passes. . . . It was not infrequent for judges to solicit passes for family and friends." No wonder that the system had a debasing influence on the judiciary, which is, however, just what the railway companies desire. No wonder that weak judges can be found to more than give the railway company the benefit of a doubt. Mr. Larrabee goes so far as to assert that "the influence which railroads exert extends from the lowest to the highest court of the land," to which subsequently he adds the statement that it "reaches to the White House, whether its occupant is aware of it or not." When they could not

control a judge of an independent mind they have often resorted to the stratagem of offering him a princely salary to become their legal adviser, and thus a railroad "gets rid of an undesirable judge and gains a desirable solicitor at a price at which they could well have afforded to pension the judge." In view of such facts we are not surprised if working men look with some suspicion on the legal proceedings in which the officials of the American Railway Union are defendants.

THE STATE OF SAVAGERY.

The court and spectators must have been taken much aback when Mr. Erwin, the attorney for "Debs' gang," as the Chicago Tribune forcibly if not politely denominates his clients, justified their conduct as a return to the law of nature, which authorizes a man to enforce his own rights when they cannot be otherwise redressed. Stated as a broad principle, and apart from the actual facts of the case in question, there can be no doubt that Mr. Erwin was quite right. If a body of men are suffering a wrong at the hands of others and it is impossible for them to obtain any justice, and if they have "no forum for redress in the country," they are entitled to take the law into their own hands. If it were otherwise, then slavery was justifiable and the Revolution of 1776 was utterly indefensible. Of course a judge on the bench when such sentiments are addressed to him could not be otherwise than perfectly horrified, and it is not surprising that Judge Woods is reported to have said "there is a public that is interested in the peace and order of the community, and I do not care what harm has been done to any fragment of the community; we have not reached the time when that fragment has the right to raise war and overthrow peace and stop the progress of the affairs of the people."

This language must not be construed too strictly, as it had particular reference to a supposed conspiracy by certain railway companies to sustain the Pullman Palace Car Company in their refusal to arbitrate the grievances of their employes, a conspiracy which if it existed the court promised should be punished in so drastic a way that it "would be a perpetual example as long as the history of the transaction would be preserved." Thus the judge was incited by the consciousness that any such wrong as that which Mr. Erwin asserted had been perpetrated could and would be severely dealt with. It may be a question how far any such combination of the railway companies in aid of Mr. Pullman against his employes would come within the purview of the Interstate Commerce Act, but we are here concerned with the frequent resort to the law of savagery in criminal cases which occurs in this country, and which is due in large measure to the inadequacy of the law to deal with certain offenses. A colored woman we read, has been lecturing in Great Britain on the lynchings of negroes which take place in the Southern States, sometimes under the most atrocious circumstances. Such illegal slayings are unjustifiable because the law can sufficiently punish the crimes which they expiated; although according to the dictum laid down by Judge Woods they would not, as being against the peace and order of the community, be justifiable in any case.

Lynchings are not confined, however, to the Southern States. They take place in our own and neighboring States, where it might be thought that there would be no adequate occasion for men to take the law into their own hands. And this would be so if the law were properly enforced. But here is the difficulty. If the law were a machine which worked methodically and unerringly, without respect to persons, no one could find fault with its action. Unfortunately, however, it is a machine which is governed in its action by human motives, and it is therefore uncertain and liable to continual abuse. And this is the reason why lynchings take place. They are intended to insure that justice shall be done, that offenders shall not escape through the impartiality, not of law, but of those who have to do with its operation and enforcement. The law may be good, and

its operation is always intended, in this country at least, to be beneficial. Whatever its intentions or those of its makers may be, however, a law is not beneficial if it is uncertain in its application or if its penalties can be evaded. In such a case we can well imagine that a recourse to the law of savagery or nature would be allowable, although it might be doubtful who in any particular case would have authority to put it into operation.

It has been affirmed, and on good grounds, that uncertainty of law is worse than having no law at all. Much may be said in favor of the absence of governmental authority among persons who know how to govern themselves, but nothing in support of a law which is enforced only when it suits the purposes of an individual or a class of individuals, or against some persons and not against others. The spasmodic manner in which many of the ordinances of the city of Chicago are enforced would be ludicrous were it not sad. Such conduct is pure anarchy, for it is worse than being without law; as in this case people could combine to enforce rights and perform duties which are now delegated to the arbitrary conduct of others, against whom there is no redress for nonfeasance or misfeasance. In the past, offences against the laws of the State have either gone unpunished or have been dealt with in so inadequate a manner, that their enforcement evidenced a more serious breach of duty than the original offence, and betokened a deadening of the official conscience which cannot be viewed without alarm for the future of our people. In all these cases we have a tendency to the state of savagery which Judge Woods so properly declared could not be allowed in this enlightened age. But savagery is generally understood to be that of society in which the will of the strongest is law, irrespective of the rights of others. Such a condition of things is, however, quite consistent with the existence of a high degree of what is called civilization. In this country a large part of Federal legislation is class legislation and usually in favor of the class of capitalists, who have since the civil war come to occupy a position of actual meane to the continuance of democratic government. The railway interest especially is all powerful, and although the Interstate Commerce Law was finally passed, it has been ceaselessly combatted at every point by the Railway Companies, until they saw that the subsidiary Act of 1890 could be made use of to crush the American Railway Union. Mr. William Larrabee, late governor of Iowa, has vigorously exposed the political intrigues of those companies, which he accuses of even trying to influence the decisions of law through the highest tribunal in the country. He declares that ever since the decision of the Supreme Court of the United States in the Granger cases, affirming the right of a State to control railroad charges for the transportation of passengers and freight wholly within the State, "it has been their determined purpose to bring about, if possible, a reconstruction of the Federal Supreme Court, in order to secure a reversal or modification of the Granger decision." No wonder if in the light of the facts brought together in Mr. Larrabee's book judicial decisions are beginning to be looked upon with distrust, especially when railway companies are parties to the proceedings, and that socialists and anarchists are multiplying in our midst.

GRAVITATION AND ETHER.

When the law of gravitation first suggested itself to the mind of Newton, what did he do? He set himself to examine whether it accounted for all the facts. He determined the courses of the planets; he calculated the rapidity of the moon's fall towards the earth; he considered the precession of the equinoxes, the ebb and flow of the tides, and found all explained by the law of gravitation. He, therefore, regarded this law as established; the verdict of science subsequently confirmed his conclusion. On similar, and, if possible, on stronger, grounds, we found our belief in the existence of the universal ether. It explains facts far more various and complicated than

those on which Newton based his law. If a single phenomenon could be pointed out which the ether is proved incompetent to explain, we should have to give it up; but no such phenomenon has ever been pointed out. It is, therefore, at least as certain that space is filled with a medium, by means of which suns and stars diffuse their radiant power, as that it is traversed by that force which holds in its grasp, not only our planetary system, but the immeasurable heavens themselves.—Professor Tyndall.

Miss Isabel L. Johnson writing from Paris to Mrs. Underwood at the time of President Carnot's funeral, says: "Paris is still in mourning for President Carnot. We drove about the city the night before his funeral; but the lights covered with thin black stuff made a dismal scene. Quite a contrast to the bright hot day of the funeral when the judges and other functionaries looked quite so much as if they were going to a fête as to a funeral. We attempted to see the procession forming, but the crowd nearly crushed me to death. Mr. L. R. got me out by telling the people I was ill and by our trio using great effort to be free from it. It was reported that six men were killed. The gens d'armes let their horses come close to the crowd and if it does not go back, make them kick up their heels. I never saw such a crowd as we were in. It is frightful to think of. Places at windows were five dollars each place and more. The people claimed Carnot's death was a great loss and speak of their sorrow; but many of those who had taken part in the rites that Sunday looked quite gay after the disbanding of the procession. We went to another part of the city after freeing ourselves from the crowd, for parts of Paris were barricaded and we could not get back to our hotel which is in the old quarter of the city. We are near the garden of the Luxembourg and are in it nearly every day when we start for the omnibus station at Saint Sulpice. In the church of Saint Sulpice it is said there is the finest music in Paris. We went there last Sunday. I did not behave so badly as on the previous Sunday afternoon. When returning to the Madeleine our trio entered and found there were services for the repose of Carnot's soul. I sat down in a chair (intended for the faithful to kneel upon) with my back to the altar, when a man—corresponding to a beadle in the English church—rushed toward me shaking his long staff at me. Such elegant paraphernalia as was in that church I never saw before! The raiment of the priests and their attendant was gorgeous.

THE first impulse of people brought up under theological teachings, in the presence of mortal peril or a great natural convulsion, is to drop on their knees and fall to praying, as though behind the danger, the tempest, earthquake, or tornado, were a being who could be induced by abject servility and supplication to stay his hand. But Horace represents his stoic just man as standing upright and unalarmed amid the ruins of nature, in the strength of his own conscious rectitude. Once, universal mankind were devotees, accustomed to resort to prayer in all emergencies of peace and war. At present, the most intelligent, enlightened persons have ceased to offer petitionary prayers. Their religion is not servile, and they are not sycophantic courtiers of the higher powers. Their religion is a disinterested, reverential, intelligent recognition of the truth, or, as John Stuart Mill says, "the strong and earnest direction of the emotions and desires to an ideal object, recognized as of the highest excellence and as rightfully paramount over all selfish objects of desire." So long as men remain abjectly ignorant, the discipline of religious fear and servile, selfish devotion will continue to control them; while as fast as men are delivered from bondage to ignorance, and become rational seekers after truth and knowledge, their naturally upright persons will cease to be bowed in servile homage of aught in heaven or earth. The sense of awe inspired by the mystery of being, and the effort to realize in character and conduct the noblest ideals of the human mind, constitute the most fitting worship and the most rational religion.



THE CHRIST.

BY AUGUSTIN CALDWELL.

"Pilate saith unto Jesus: Whence art thou?
But Jesus gave him no answer."

I.

Christ is more than cloak and cover;
Neighbor, husband, guide and lover.
Christ is practice and career;
Power and beauty there and here;
Heart and shoulder for Life's care;
Will to do and zeal to bear;
Searching, toiling anywhere.

II.

Christ the holy, holy, holy;
Endless light and weight of glory;
Harp and timbrel; lute and lyre;
Incense rising high and higher;
He is the most sturdy lifter
Of the soul besmirched with brine;
He is the most constant sifter;
Taking pearls away from swine—
Changing human to divine.

III.

Christ is joy of midnight vision;
Field and path and height elysian;
Mirth, enchantment, laughter, cheer;
Prophet, poet, priest and seer.
Christ is all the rough road meaneth;
Back unbending; hand that gleaneth;
Bearer of the burden strong;
Arm that breaketh harm and wrong;
Tall and stalwart—stern and steady,
Sure and safe and ever ready.

IV.

Where is Christ—this Living Power?
Call him—let him meet this hour!
Christ is thine own right good will,
When thou movest or when still;
Nerve and muscle, sinew, bone,
Marrow, spirit, brain and tone.
Thou art Christ—eternal, strong;
Act him, live him all day long.

DEBPHOS CAMPMEETING.

TO THE EDITOR: The preparatory arrangements for the Fifteenth Annual Campmeeting at Delphos, Kansas, are being brought to a close. The well has been cleaned and another one sunk and supplied with a pump, the grounds cleared of weeds and forest leaves, trees trimmed of dry and other superfluous limbs, hitching posts arranged and set. But the worst is to decide what shall and what shall not come on to the grounds. So many applications have been made for games, swings and other things for amusement and profit. We would like to admit all that would be of benefit to us or pleasure to our guests, but nothing that would detract from the main objects of the meeting, viz.: for education in spirit revival, and a clearer union with each other in the ethics of life. We shall have mediums and speakers of good repute and expect to have a good and profitable season. One and one-third fare is secured on most of the roads in this State. When buying a ticket ask for a certificate to present at this end of the line. Camp commences August 10th and closes August 26th.

GEORGE KNOWLES,
Secretary.

A NEW AND VALUABLE BOOK.

TO THE EDITOR: Rev. Adoniram Judson was a prominent person among the missionaries to the heathen a half century or more ago. He spent years in Burmah, devoted and consecrated to his work of snatching souls "like brands from the burning" by converting them to what went by the name of Christianity—the theology of the Baptist church. In those days every heathen was held to be a child of Satan; an heir to eternal torment for disbelief in a Bible which they never saw, and a Christ whom they had never heard of. To convert and save them from this awful doom, Dr. Judson wrought, in accord with his best light, earnestly and with persistent faith, high courage and deep conviction of duty. Between the cramped lines of his creed he read of "the deeper matters of the law," and thus his life caught gleams of grace and beauty.

His daughter, Abby A. Judson, inherits the strength and earnestness of her father, and her depth of spiritual insight from a mother whose memory is greatly inspir-

ing. A popular and successful teacher, the head of a private school for girls in Minneapolis, she was fully convinced of the great truth of spirit presence. Coming to no hasty conclusion but using clear and mature judgment and strong sense, this conviction, religious in the deepest sense, lead her "to face a frowning world" and write a book "Why She Became a Spiritualist," and now to give the world her "The Bridge Between Two Worlds"—a book "Dedicated to all earnest souls who desire, by harmonizing their physical body and their psychical body with universal nature, and their soul with the higher intelligences, to thus come into closer connection with the purer realms of the Spirit-world."

The titles of some of its chapters show its high aim of spiritual culture: "The soul's relation to infinite soul," "Our relations to the outside world," "The aim of mediumship," "The physical and psychical body," "Harmonizing one's own magnetic currents" and like topics, are treated with practical wisdom and earnest feeling.

Its closing page shows the spirit of the author. After giving messages from her parents in spirit-land, she says:

"Can I hesitate with such a father and mother to lead me on?"

"To doubt would be disloyalty,
To falter would be sin."

No; in spite of worldly losses (how trivial compared with the exchange); in spite of being forsaken by life-long friends, whose prejudice and love of the world prevent from seeing the truth: in spite of askant looks of brothers in the ministry, once tender and kind; in spite too of opposition from misnamed Spiritualists, who aim to drag spirits down to the earth-plane instead of raising mortals up to their level; in spite of all the doubt that a materialistic world can cast on the doctrine of spirit existence and return—I know that, under certain favoring conditions, they can communicate intelligently with us; I know that our acts here affect our conditions there, and I know that all, however base and undeveloped, will, being children of the Infinite, have opportunity to progress there. Knowing these basic facts, more or less money, or friends, or worldly comfort or labor here, are of infinitesimal consequence compared with the eternal weight of glory that will be ours there, if we live aright, if we accept the truth, the whole truth, and nothing but the truth, and do our utmost to communicate that truth to others. I am a poor imperfect creature but a happy one. May your dear readers be as happy. Confucius called sincerity the chief virtue. Every word of this book is sincere.

G. B. STEBBINS.

DETROIT, MICH.

ADVANCEMENT.

TO THE EDITOR: I think one reason why Spiritualism does not make more rapid advancement is, the want of more uniform teaching; to young beginners it is a great drawback and often causes them to withdraw from the subject rather than plunge deeper into confusion. In the present day we have Christianity dressed up in so many forms that one scarcely knows what to believe, and many have been looking forward to Spiritualism to help them out of the difficulty, but confusion appears worse confounded, nor can I see how it can ever be otherwise so long as there is no better organization. Everybody at present works upon his own account, and the consequence is nothing is fixed or settled. Nothing in the present day requires more definite settlement than the so-called Christian doctrines. Christianity must either be true or false, and the question I think can only be settled in these latter days by an appeal to the spirits of former days, who, if Spiritualism is true, ought I think to be able to give such information as should settle the question without a shadow of doubt. I notice it is a practice of many mediums to ask questions concerning Christ, but the answers often appear to me to be in accordance with the belief of the persons or what they professed to believe and teach, when in the flesh. As example of this we have recorded lately in the journals professing to emanate from John Wesley. Many others again as recorded in the "Spirit Medleys" appear to be very evasive in their replies, as though they do not know what to say, but feel bound to say something, but I never remember having read a positive reply where any spirits have stated that they had an interview with, or seen the person of Christ.

During the past month I have been reading an American publication sent out as a spiritual work, "Antiquity Unveiled," by Roberts. Like some other works I have read, the object of this book undoubtedly is the overthrow of Christianity, the complete annihilation not only of Christ, but of St. Paul, St. John, and others. Now if what the 150 ancient-spirits inform us there be true, there ought to be no hesitation whatever in Spiritualists formulating something definite to work upon, if Christianity is a fraud. Spiritualism should lay a new foundation of belief. We must have a belief in something. We either believe in Christ or not, yet while advertising and sending out such works as the above, THE JOURNAL constantly refers to Christ and Christianity as a living truth, and there are many other valuable spiritual works before the public, which this one utterly opposes, and makes older Spiritualists ask themselves, is there anything in the subject worthy of belief? Why are there so many contradictions? Friends to whom I have lent this work and others, shake their heads and look doubtful and ask what are they to believe? Spiritualism in general, and this work in particular, upsets all their orthodoxy, it sweeps everything clean away, it does not leave them a leg to stand upon, it attempts to remove one doubtful belief without being able to plant a certainty in its place, so far as Christ is concerned. I would like to draw attention to this particular part of the subject and hear the criticisms of those who have read the work in question. It has many times been stated that Spiritualism does not interfere with any person's religion, but that it is the essence of all religions, but it must be remembered that most religions are built upon Christ, and that such works as "Antiquity Unveiled" cuts at the very roots of both Protestantism and Roman Catholicism alike, and if Christ be a myth, as taught therein, then the whole thing called Christian religion, or Christianity, falls to the ground. What we require then is to get at the truth, and if this can be proved to be such, then nothing should be left undone to make it widely known and by every means should it be openly taught. If it be proved not truth, then, it ought not be spread under the cloak of Spiritualism. If we wish success the communications upon this point should be yea or nay. It will never do to hold with the hare and run with the hounds, it will not advance the cause.

Do not for one moment think that I doubt the genuineness of the matter in the book referred to. My object is not to throw cold water on to the subject, but to try and create harmony. I doubt not the genuineness of spirits because they are ancient, but see all the more reason why they should array themselves upon such an important subject, if they see as they must do the terrible state of religious fraud and hypocrisy rampant amongst us, they are the very class of spiritual beings who should be encouraged to give us information, and they will, I have no doubt, if assisted to do so. It is a matter they have been much interested in while upon earth and that is the point. Just as Borderland tells us that Beethoven, Mozart, Haydn, Chopin and others, all great musicians, were present and delighted audiences with that in which they were so much occupied while on earth, to my mind it is one of the points that stamps the subject with truth, more so than to learn of Christ from those who have passed over in latter years, saturated with all the folly of modern Christianity.

All Spiritualism naturally turns upon religious thought; it either strengthens or weakens our present belief in all matters concerning the life hereafter; as Christians we are everywhere taught that Christ is the Centre Pivot, I therefore maintain that the subject of Christianity and its harmony with Spiritualism is the most important point to dispose of before we can hope for any great success—

Having written thus far when THE JOURNAL of March 31st arrived, I was pleased to find much of the above was supported in the closing remarks of "Automatic Medley," No. 5, by "Psyche."

Speaking of his paper and the orthodox and heterodox ideas of the questions and answers, he says: "The object of this paper is subversive, namely: the religious system voiced with the dignity of a revelation, and purporting to originate from intelligences called spirits, is up to this date so marked by contradictories as to forfeit all claims to rational acceptance; and until a practical agreement of utterances obtains, men must look for guidance to such systems of religious truth as are harmonious integers in all essentials."

A. QUEENLANDER.

Excelled by None



Mr. C. F. King
strong again. Hood's Sarsaparilla is truly
excelled by none." C. F. KING, Verona, N. J.
Remember,

Hood's Sarsaparilla
Be sure to get
HOOD'S Cures

Hood's Pills cure all liver ills. 25c.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.
Bought our 2 drawer walnut or oak
proved High Arm Singer sewing machine
finely finished, nickel plated, adapted to light
and heavy work; guaranteed for 10 years with
Automatic Bobbin Winder, Self-Threading Cylin-
der Shuttle, Self-Setting Needle and a complete
set of Steel Attachments; shipped any where in
30 Days' Trial. No money required in advance.
\$5,000 now in use. World's Fair Medal awarded machines and attach-
ments. Buy from factory and save dealer's and agent's profits.
Cut This Out and send to-day for machine or large free
FREE catalogue, testimonials and glimpses of the World's Fair.
OXFORD MFG. CO. 342 Wabash Ave. CHICAGO, ILL.

Society for Psychical Research.

American Branch.

The Society for Psychical research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the S. P. R. Journal and Proceedings, to which associate members (dues \$5.00 per annum) are entitled.

Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.
Secretary for America,
5 Boylston Place, Boston, Mass.

Works of Instruction in HYPNOTISM, MESMERISM, AND ANIMAL MAGNETISM.

How to Mesmerize. By J. W. Cadwell a practical and experienced operator. Paper covers. Price 50 cents.

How to Magnetize, or Magnetism and Clairvoyance. By J. V. Wilson. Paper covers. Price 25 cents.

How to Mesmerize. A manual, By J. Coates, Ph. D. Paper covers. Price 50 cents.

The Illustrated Practical Mesmerist. By W. Davey. Stiff board covers. Price 75 cents.

Human Magnetism: Its Nature, Physiology and Psychology. Its uses as a remedial agent, and in moral and intellectual improvement, etc. By Dr. H. S. Drayton. Cloth, Price 75 cents.

Hypnotism: Its History and Present Development. By Frederick Bjornstrom, M. D. Authorized translation from the [Swedish, by Baron Nils Posse, M. G. Paper Covers. Price 30 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

SECULAR THOUGHT.

A Journal of Liberal Opinion and Progress. J. SPENCER ELLIS, Editor; C. M. ELLIS, Publisher, 109 Adelaide Street, West Toronto, Canada. Terms \$2.00 per year.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office



"ALL THE RIGHTS SHE WANTS."

She's got the right to handle a broom—
And why does she want any more?
She may wash the dishes till the day of doom—
And why does she want any more?
She's got the right to cook and to scrub,
To play the piano or rub-a-dub-dub
In a lowlier sphere at the laundry tub—
And why does she want any more?

She's got the right to a clerk's employ—
And how can she want any more?
To take the place of a younger boy—
She mustn't ask any more.
The right to labor as hard as she can,
Wherever they can afford a man,
And to get her pay on the half-rate plan—
She mustn't ask any more.

She's got the right to a student's hat;
Now, how can she want any more?
But somebody had to fight for that,
And she mustn't want any more.
She's got the right to a choice of schools,
And to quite a respectable lot of tools,
Such as have never been used by fools—
She cannot want any more.

She's got the right to a soul—oh, yes!
And why does she want any more?
The right to be pious for two, I guess—
Could any one ask for more?
She may hear the brethren preach and pray;
She may serve the Lord in a quiet way,
With schemes for raising the parson's pay—
And how can she ask for more?

She's got the right to be taxed—or hung—
And nobody can have more.
She isn't forbidden to use her tongue—
And she never can want any more.
And she has her representative now,
A piece of a man—somewhere, somehow—
Mixed up in all the political row—
And how can she want any more?

But ah! how manners and times do change—
Somebody's asking for more.
Something has happened (that's terrible
strange—
Somebody's asking for more.
Oh, Oliver Twist! Can it verily be
Your name is Olive? And what do I see?
A dreadful, unfeminine, malapert She,
Actually asking for more.

—Exchange.

THE ETHICS OF VISITING.

If one is invited to a friend's house, the first thing in order is to decide whether or not she can go. If, on consideration and review of existing and anticipated engagements, it seems that the invitation can be accepted, it should on no account be lightly thrown over in favor of some later suggestion which offers a more tempting prospect. An invitation to a friend's house is always a compliment, and should be so esteemed. Whether it be for a single meal or for days, for an informal tea or a ceremonious dinner, the fact that one is asked shows that one is wanted. Some persons hold social engagements by a very tenuous thread, and apparently feel at liberty to modify or break them according to moods and caprices, but to do this is not good form, and is an indication of selfish disregard for the convenience of others. To make thoughtful arrangements toward entertaining a guest, and then, at the last moment, to receive a telegram or a letter explaining that the guest is not coming, after all, is a common but very disappointing experience. Illness or calamity is, of course, a sufficient excuse for alteration of plans, but nothing less can be condoned in the woman who aspires to a reputation for good manners. The invitation having been accepted, it is well to let the length of the contemplated visit be definitely prescribed. Both hostess and guest will proceed more intelligently, and, on the whole, more comfortably, if it be understood on both sides whether the visit be of a day's, a week's or a fortnight's length. In case of a protracted visit, where the guest fits into the family life, she needs, even more than in a briefer stay, to observe carefully all the conventionalities, often effacing herself, so to speak, and withdrawing from the household, that they may have their own opportunity for privacy. In the shortest visit a guest does well occasionally to stay awhile by herself, that the family may arrange their own occupations or carry on their talk without her intrusion. The agreeable guest will arrive as promptly as

possible on the day and by the train which has been selected for her. She will send her luggage to the house she is going to by the express agent who passes through cars and boats, unless she is aware that her friend will have a carriage in waiting. City and country terminal facilities differing, no hard and fast rule can be laid down about luggage. Once within her friend's doors, she will keep her room in order, availing herself of the closets and drawers which have been placed at her disposal. The neat housekeeper is unhappy and helpless when her guest leaves her chamber looking as if it had been swept by a cyclone. Nor does the agreeable guest strew the house with her possessions. Her own things are rigidly confined to the portion of the house which is temporarily her own to use, not to abuse. In some homes a card with the hours for rising, meals, arrival and departure of trains, times for the coming and going of the mails, and other information, is attached to the calendar in a guest's room—a very great convenience. Informed of the family routine, the hours for prayers and for meals, the guest is never tardy. She does not irritate the punctual man of the house by keeping breakfast back, nor is she so obtrusively early that the hostess, coming down five minutes before the morning meal, feels like a culprit on hearing the visitor's cheerful announcement that she has been down a half hour. The agreeable guest takes an interest in and praises the children of the house. She likes to hear their pretty recitations, their last "pieces" on piano or violin; she sometimes tells them stories or sings for them. The servants like her, for her courtesy is unvarying, and does not overlook their efforts in her behalf, which she recognizes by thanks, and on her departure by a graceful gift or a "tip." If there are few servants, or none, the guest takes care to wait on herself, and to lighten by little timely acts of assistance the burden of care which her friend is carrying. An agreeable guest, it should go without saying, is at her best when her friend invites friends to meet her. Then, for her friend's sake, she takes pains to shine, to be entertaining, to reflect credit on the people she is staying with. She has a nice sense of honor and of delicacy. The latter makes her deaf and blind to any small friction or occasional breezy argument which may go on in her presence. The former seals her lips for all time, and under all stress of provocation, from ever revealing in the remotest manner anything disagreeable which may come to her knowledge while under a friend's roof. Nothing too strong can possibly be said on this subject. The woman who gossips about people with whom she has been staying, or the girl who drops a hint or an innuendo, convicts herself of being ill-tempered and under bred. It is not nice to do anything of this kind. Guests sometimes forget that they should not allow their hosts to be put to needless expense on their behalf. They should, in a city, pay their own car fares and cab hires, if their host will permit. But where the host utterly refuses to allow this, the guest must not squabble over the matter. And last of all, when a visit is over, the guest must warmly and gratefully express her gratification at the very good time she has had, not omitting on her safe return to her home to send at once a note with news of her journey and safe arrival at her destination. This last is obligatory, and must never be forgotten. —Harper's Bazar.

HIGHEST HONORS GIVEN

To DR. PRICE'S AT THE WORLD'S FAIR.
(Chicago Tribune.)

For leavening power, keeping qualities, purity and general excellence the World's Fair jury decided that Dr. Price's Cream Baking Powder had no equal. On each of its claims it was awarded a first prize or a diploma. All the baking powders entered for prizes were subjected to a most exhaustive examination, and the jury was the best equipped to make the decision of any ever got together. Their verdict was supported by the testimony of Dr. H. W. Wiley, chief chemist of the United States Department of Agriculture at Washington. Dr. Wiley is an expert on food products and the highest authority on such matters in America. This verdict settles a long debated question as to which among the many baking powders is the best.

Among the graduates from the Chicago College of Law this year, are two women: Miss Lila Platt and Miss Loise Fokette. The latter is slender and delicate looking

but she has for two years, in the evening attended every recitation of the Law College, performed the legal tasks assigned by the faculty and at the same time has maintained her position as a teacher in the public schools where she has been employed five years. Miss Platt is the first colored woman to graduate from the college or to be admitted to the Illinois Bar. She has been a stenographer in law offices for eleven years, and in '93 established herself in the Ashland block as general stenographer and law reporter. She is of decidedly attractive appearance and proficient in German, French and music. Both these ladies had an average standing in their law course of 96, being 11 more than required to pass.

Judge Shepard, one of their professors in law, speaking of the ability of women as law students, said: "So far as my observation goes, women are remarkably good students, accurate and discriminating. The two members of the senior class, the Misses Fokette and Platt, especially attracted my attention, because of their ability to not alone learn the letter of the law, but to understand its principles and their application, and I predict a successful career for them at the bar."

Florence Nightingale, who is quite an invalid and confined to her couch, still takes some active part in the work of the world. She has been lately organizing a health crusade among the cottagers of Buckinghamshire, where she lives, for the purpose of instructing them in questions of ventilation, drainage, and the like sanitary matters.

There have been various claimants for the celebrity of being "the first woman writer for the daily press." The latest of them is Mrs. Lynn Linton, the novelist, who says that when she was 23 years old she was on the staff of the London Morning Chronicle. Mrs. Linton has produced forty novels in the forty-six years of her literary career. Elizabeth Oakes-Smith in 1887 in writing to a friend says: "Sixty years ago I helped my husband in editing his daily paper, but was never deluded into the feeling that this was an extraordinary thing on my part, and thus it appears that she antedates Mrs. Linton's claim."

ILL TEMPERED BABIES

are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

"Mamma, was that a sugar-plum you just gave me?" asked little Mabel. "No, dear, it was one of Dr. Ayer's Pills." "Please, may I have another?" "Not now, dear; one of those nice pills is all you need at present, because every dose is effective."

Whatever may be the cause of blanching, the hair may be restored to its original color by the use of that potent remedy Hall's Vegetable Sicilian Hair Renewer.

Of late years Americans may well seriously consider the necessity of having it provided in the constitutions of all our States, as it is in that of Missouri, that "no property, real or personal, shall be exempt from taxation, except such as may be used exclusively for public schools, and such as may belong to the United States, to this State, to counties, or to municipal corporations within this State." There is gross injustice in obliging people who do not believe in churches to pay for keeping them up; but this is actually done wherever churches are exempted from taxation, since every cent which the churches are thus released from paying has to be taken from individual taxpayers, and these latter have to pay just so much more than they would do if there were no such exemption. Thus, the church succeeds in making men who do not care for her pay for having her property protected. And, so long as the State does so much for the churches, we have certainly every right to see that they are carried on by priests and ministers who are as well entitled as possible to the contributions we are thus forced to make. Here, in Massachusetts, it would be perfectly just to enact, as was done in Belgium more than fifty years ago, and has been done recently in Germany, that no pastoral charge should be given to any man not properly educated and qualified.

Works on Hygiene, etc.

Hygiene of the Brain and the Cure of Nervousness.

By M. L. Holbrook, M. D. Price, by mail, \$1.50. "Get this book and read it, for it abounds in practical valuable knowledge."—[Chicago Inter Ocean.

Eating for Strength; or, Food and Diet with Relation to Health and Work.

By M. L. Holbrook, M. D. Price, by mail, \$1. "I am delighted with it."—[H. B. Baker, M. D., Secretary Michigan State Board of Health. This is a cookery book with 500 hygienic receipts as well as a treatise on food with analyses of food, drink, etc.

Parturition Without Pain.

A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M. D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—[New York Evening Mail.

Liver Complaint, Mental Dyspepsia, and Headache.

Their Cure by Home Treatment. By M. L. Holbrook, M. D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—[T. C. Curtis, U. S. A.

The Relations of the Sexes.

By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, Portland, Me., writes: "Had I possessed this book ten years ago it would have saved me ten years of invalidism, and I should have been the mother of healthy instead of sickly children."

Youth: Its Care and Culture.

By J. Mortimer Granville. \$1. To this has been added a paper by that charming English writer Grace Greenwood, on the "Physical Education of a Girl," and a paper on the "Dress of Girls." Its retail price is \$1.

Sexual Physiology.

A Scientific and Popular Exposition of the Fundamental Problem in Sociology. By R. T. Trall, M. D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever been issued. Illustrations.

Fruit and Bread.

A Natural and Scientific Diet. By Gustav Schlickeysen. Translated from the German, by M. L. Holbrook, M. D. In addition it also contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F. R. S. 250 pages. Price, \$1.

From the Cradle to the School.

By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M. D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—[Bazar.

Muscle-Beating; or, Home Gymnastics for Sick and Well.

By C. Kemm, manager of the gymnasium of Rega. Price, 30 cents.

Marriage and Parentage.

Their Sanitary and Physiological Relations, and their bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M. D. Price, \$1. The Scientific American says: "Books on this subject are usually written by 'cranks,' but this is radically different; it is scientific, sober, clean, and worthy of conscientious consideration by every possible parent, and particularly by the young."

The Diet Cure.

The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M. D. Price, cloth, 50 cents.

Medical Hints on the Protection and Management of the Singing Voice.

By Lenox Brown, F. R. C. S. 20th thousand. 30 cents.

Deep Breathing; or, Lung Gymnastics.

Price, cloth, 50 cents.

How to Strengthen the Memory; or, Natural, Scientific Methods of Never Forgetting.

By M. L. Holbrook, M. D. Price, cloth, \$1. The New York Independent says: "The methods advised are all natural, philosophical and the work entirely practical."

Studies in the Outlying Fields of Psychio Science.

By Hudson Tuttle. Price, \$1.25 "Mr. Tuttle's hand has lost none of its cunning. He is one of the half dozen writers on the subject in America who never write unless they have something to say, and may be trusted to say it well."—[Stanton Moses in Light (Eng).

The Child: Physically and Morally.

According to the Teachings of Hygienic Science. By Bertha Meyer. Price, paper, 50 cents; cloth, 75. Mrs. Meyer is one of those writers who lifts her readers to a higher level of thought, and enforces them with her own lofty ideals. No one can read this work without being benefited and without being able to benefit her children.

The Hygienic Treatment of Consumption.

By M. L. Holbrook, M. D. Price, \$1.25. Public Opinion says: "We have not for years had the privilege of reading a book more thoroughly helpful, truthful, scientific, and yet clear and simple in language, than this latest work of this author. The directions which he gives are easily followed; his analysis of causes leading to pulmonary troubles is intelligible to every layman; the incidents that illustrate his points and discussions are both interesting and valuable. In short, it is a book which not only every physician but every head of a family should possess."

A Physician's Sermon to Young Men.

By Dr. W. Pratt Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, wrote of it: "Through false delicacy lads and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands."

Send all orders to

RELIGIO-PHILOSOPHICAL JOURNAL

92-94 La Salle Street, Chicago.

MR. BUNDY'S HOROSCOPE.

We noticed last week among the book notices, a planetary chart called "The Play of the Planets," with a book of the game by F. E. Ormsby, of this city. We referred to the mechanical device and book, apart from their scientific feature, as astrology made easy. They enable any one to ascertain what were, according to astrology, the planetary indications when he was born (if not earlier than 1825) and thus to cast his own horoscope. The fact that so many persons of different characters and careers, were born on the same day, is enough to make a careful investigator disposed to ask questions, but the planetary indications given are very general and no doubt the career of any particular individual is liable to be largely controlled by special circumstances, among which hereditary tendencies must occupy a chief place. We may therefore acknowledge a certain amount of truth in the notion of planetary influences, without accepting all the conclusions of the so-called science of astrology. To give our readers an idea of what may be learned from "The Play of the Planets" we append a short statement of the indications of the planets at the date of Mr. J. C. Bundy's birth, February 16, 1841:

On the 16th of February, 1841, the earth was in the vital sign of the quarter of Wisdom, with Neptune in the vital sign of the quarter of Labor, as the ruling planet. Being born in the quarter of Wisdom denotes a tendency towards the intellectual affairs of life, while the vital sign signifies physical force and endurance, nerve, emotion, impulse, with desire and ability to work and carry forward the life of the world. Neptune in the vital sign indicates a calmness of the system and tends to hold the passions in abeyance and executive ability is the result. The earth not being in the same quadrature as Neptune, this planet has little effect on the person, but gives a somewhat reserved demeanor. The moon was in the first quarter at the date of birth, and this causes a person thus affected to swing the arms and extend the hand to explain what he means. Mercury in a mental sign, gives executive ability and oratory, and indicates a very sensitive, impressional, quick and active mind, and as it is in the quarter of Love, its action is the more intense. Venus in a mental sign signifies tenderness in the expression, soft, harmonious and musical tones in the voice, but a yielding mind, one that will be easily led by others. Mars in the mental sign means intellectuality, calculation, leadership, accuracy, system, independence and devotion to principle. Jupiter in a neutral sign indicates lack of push in business matters compared with what is given by the other signs, but it shows a good level head for calculation, speculation and quiet trading in deals that are safe and sure. Saturn affects the health principally and in a neutral sign indicates stomach and liver diseases, consumption, etc. Uranus in a neutral sign signifies inventive genius, secret wisdom and an inclination to withhold it from the vulgar gaze.

That period of the world's history has evidently come when the barriers between this part of life and the part entered upon after the event we call death have grown almost transparent. The two worlds—that of the spiritual and the physical—are coming into recognized relation. The change is as great and as definite as was that established between the Eastern and the Western continents by the laying of the submarine cable. Not only is there coming to be more direct and recognizable communication between the seen and the unseen, but the same phenomenon is re-

peated between mind and mind, spirit and spirit, in the world of the seen. Thought-transference is rapidly attaining the proportions of science. The observations are being reduced to data and out of the data shall the law be formulated. The Unseen, as Arthur Willink well puts it, is not invisible, but only out of sight, and this—not because of distance, but because of the necessary relations between higher and lower space.—Lillian Whiting.

An extremely human characteristic of our canine friends is shown, says Prof. Shaler in his talk about dogs in the June Scribner, in their susceptibility to ridicule. Faint traces of this quality are to be found in monkeys, and perhaps even in the more intelligent horses, but nowhere else save in man, and hardly there, except in the more sensitive natures, do we find contempt expressed in laughter of the kind which conveys that emotion so keenly and painfully appreciated. With those dogs which are endowed with a large human quality, such as our various breeds of hounds, it is possible by laughing in their faces not only to quell their rage, but to drive them to a distance. They seem in a way to be put to shame, and at the same time hopelessly puzzled as to the nature of their predicament. In this connection we may note the very human feature that after you have cowed a dog by insistent laughter you can never hope to make friends with him again.

The mystic poet Jules Bois, in his esoteric drama, "The Heroic Gate of Heaven" (La Porte Du Ciel Heroique) with designs by Antoine de La Rochefoucauld, and with a preface by Erik Satie, declares at a meeting of Ibsen and Nietzsche, the devotion of the man of intellect and a poet towards the people. Jesus in this transmits to the future redeemer the mission which he has not been able to accomplish. Far removed from solitary indolence or controlling pride, "The Regenerated Man," a Messiah scornful of a selfish individualism, will enter into heaven only through the door framed with precipices, and he chooses the road from earth to hell in order that he may take in his train the weak and the despairing of whom he will form the elect. Mr. Jules Bois has continued in this modern work the traditional living symbolism of the ancient sacred dramas. Published by Librairie de l'Art Independent, 11, Rue de la Chaussee'd, Antin, Paris.

Maud Howe Elliot, writing from Italy to the Inter Ocean, has this to say of the Italians: They are a sympathetic, affectionate people, and, especially under misfortune, faithful, but from the Roman nobleman who offered, as a great favor to let us have wine from his vineyards at what he said was a nominal and which proved to be a phenomenal price, down to the porter's 10-year-old boy, they have all tried to pluck me, like the goose they took me for. The very sight of money as I open my purse in the street to buy a newspaper, or to give a copper to a beggar, excites the emotions of the bystanders as the smell of liquor might excite a drunkard. They watch me with a trembling eagerness as I finger the notes or coins, and I, feeling the reflex action of their emotion, grow sick at heart at this rapacity.

The caterpillar, on being converted into an inert scaly mass, does not appear to be fitting itself for an inhabitant of the air, and can have no consciousness of the brilliancy of its future being. We are masters of the earth, but perhaps we are the slaves of some great and unknown being. The fly that we crush with our finger or feed with our viands has no knowledge of man, and no con-

sciousness of his superiority. We suppose that we are acquainted with matter and all its elements; yet we cannot even guess at the cause of electricity, or explain the laws of the formation of the stones that fall from meteors. There may be beings, thinking beings, near or surrounding us, which we do not perceive, which we cannot imagine. We know very little; but, in my opinion, we know enough to hope for the immortality, the individual immortality, of the better part of man.—Sir H. Davy.

The Journal Du Magnetisme publishes in its June and July numbers the account of the trial of Madame Blin and Derouet for the illegal exercise of the profession of medicine without having a diploma. Madame Blin who was shown to have cured several cases of disease, obesity, neuralgia, eczema, etc., was condemned to a fine of 200 francs, but took an appeal and was acquitted by the higher court. Derouet abandoned his practice of massage on being prosecuted.

Herbert Spencer's
SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages.

"A very able and satisfactory exposition of the synthetic philosophy."—DR. R. G. ECCLES.

"One of the most candid and able expositions of philosophic truth to which this association has ever listened."—JOHN A. TAYLOR.

Price, 10 cents.

"As It Is To Be."

BY CORA LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

F. L. BURR, for a quarter of a century editor of the Hartford Daily Times, writes: Your experiences on the borderland of two worlds are curious and fascinating. The life we are leading here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment alter the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case they materially aid us, as also in various unnumbered ways.

12mo. 260 pages, with portrait, art initial letters, profusely illustrated, with marginal notes, on fine satin paper, broad margins, paper covers, 50 cts.; cloth, \$1.00.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Suggestive Essays on
Various Subjects.—BY—
"ORMOND."

Subjects:

The Creation of Man.
Faith of the Age.
The Solution.
The Philosophy of Existence.
The Nature of Man.
The Wealth of a Well Stored Mind.
The Life of Man.
The Pleasure of Life.
The Substance of Things Hoped For.
The Evidence of Things Not Seen.
The Art of Correct Reasoning.

Price 25 cents. For sale at the office of The Journal.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.

Pamphlet form, price 10 cents.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

IMPORTED EDITION.

Lights and Shadows
OF
SPIRITUALISM.

BY D. D. HOME.

TABLE OF CONTENTS.

Part First.

ANCIENT SPIRITUALISM.

CHAPTER I. THE FAITHS OF ANCIENT PEOPLES. Spiritualism as old as our planet. Lights and shadows of Pagan times.
CHAPTER II. ASSYRIA, CHALDEA, EGYPT AND PERSIA. "Chaldean's seers are good." The Prophecy of Alexander's death. Spiritualism in the shadow of the pyramids. Setho and Pyrammeticus Prophecies regarding Cyrus. The "Golden Star" of Persia.
CHAPTER III. INDIA AND CHINA. Apollonius and the Brahmins. The creed of "Nirvana." Lao-tse and Confucius. Present corruption of the Chinese.
CHAPTER IV. GREECE AND ROME. The famous Spiritualists of Hellas. Communication between world and world three thousand years ago. The Delphian Oracle. Pausanias and the Byzantine Captive. "Great Pan is dead." Socrates and his attendant spirit. Vespasian at Alexandria. A haunted house at Athens. Valens and the Greek Theurgists. The days of the Caesars.

Part Second.

SPIRITUALISM IN THE JEWISH AND
CHRISTIAN ERAS.

CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Similarity of modern and ancient phenomena. The siege of Jerusalem. "The Light of the World." Unseen armies who aided in the triumph of the Cross.
CHAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHURCH. Signs and wonders in the days of the Fathers. Martyrdom of Polycarp. The return of Evagrius after death. Augustine's faith. The philosophy of Alexandria.
CHAPTER III. SPIRITUALISM IN CATHOLIC AGES. The counterfeiting of miracles. St. Bernard. The case of Madeleine Perrier. The tomb of the Abbe Paris. "The Lives of Saints." Levitation. Prophecy of the death of Ganganelli.
CHAPTER IV. THE SHADOW OF CATHOLIC SPIRITUALISM. Crimes of the Papacy. The record of the Dark Ages. Mission and martyrdom of Joan of Arc. The career of Savonarola. Death of Urban Grandier.
CHAPTER V. THE SPIRITUALISM OF THE WILDERNESSES AND CAMPAIGNS. The Israel of the Alps. Ten centuries of Persecution. Arnold's march. The deeds of Laporte and Cavalier. The ordeal of fire. End of the Covenants War.
CHAPTER VI. PROTESTANT SPIRITUALISM. Precursors of the Reformation. Luther and Satan. Calvin. Wishart martyrdom. Witchcraft. Famous accounts of apparitions. Bunyan, Fox and Wesley.
CHAPTER VII. THE SPIRITUALISM OF CERTAIN GREAT SEERS. "The Reveries of Jacob Behmen." Swedenborg's character and teachings. Narratives regarding the spiritual gifts. Jung Stilling. His unconquerable faith, and the providences accorded him. Zachokre, Oberlin, and the Seers of Prevoist.

Part Third.

MODERN SPIRITUALISM.

CHAPTER I. INTRODUCTORY.
CHAPTER II. DELUSIONS. American false prophets. Two ex-reverends claim to be witnesses foretold by St. John. "The New Jerusalem." A strange episode in the history of Geneva. "The New Motor Power." A society formed for the attainment of earthly immortality.
CHAPTER III. DELUSIONS (continued). The revival of Pythagorean dreams. Allan Kardec's communication after death. Fancied evocation of the spirit of a sleeper. Fallacies of Kardecism. The Theosophical Society. Its vain quest for sages and gnomes. Chemical processes for the manufacture of spirits. A magician wanted.
CHAPTER IV. Mental diseases little understood.
CHAPTER V. "PEOPLE FROM THE OTHER WORLD." A pseudo investigator. Gropings in the dark. The spirit whose name was Yusef. Strange logic and strange theories.
CHAPTER VI. SEPTICS AND TESTS. Mistaken Spiritualists. Labels on the Spirit world. The whitewashing of Ethnoplans.
CHAPTER VII. ABSURDITIES. "When Greek meets Greek." The spirit-costume of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A ghost's tea-party. A dream of Mary Stuart. The ideas of a homicide concerning his own execution. An exceedingly gifted medium. The Crystal Palaces of Jupiter. Re-incarnate literature. The mission of John King. A penniless archangel. A spirit with a taste for diamonds. The most wonderful medium in the world.
CHAPTER VIII. TRICKERY AND ITS EXPOSURE. Dark seances. A letter from Sergeant Cox. The concealment of "spirit-drapery." Rope tying and handcuffs. Narrative of exposed imposture. Various modes of fraud.
CHAPTER IX. TRICKERY AND ITS EXPOSURE (continued). The passing of matter through matter. "Spirit brought flowers." The ordinary dark seance. Variations of "phenomenal" trickery. "Spirit Photography." Moulds of ghostly hands and feet. Baron Kirkup's experience. The reading of sealed letters.
CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story regarding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seances in Geneva.
CHAPTER XI. "OUR FATHER."
CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Stella."

APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

This is the English edition, originally published in 1877. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

8vo., 412 pages. Price, \$2.00.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

RELIGIO-PHILOSOPHICAL JOURNAL

Founder and Editor, 1865-1877, S. S. JONES.
Editor 1877-1892, John C. BUNDY.

PUBLISHED AT 92 LA SALLE ST., CHICAGO
B. F. UNDERWOOD, Publisher and Editor.
SARA A. UNDERWOOD, Associate Editor.

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION

One Copy, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing THE JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and remittances made payable to B. F. UNDERWOOD, Chicago, Ill.,

Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

Nine-tenths of the property in the United States is owned by one-tenth of the population.

"If you exempt the property of any church organization, to that extent you impose a tax upon the whole community."
—James A. Garfield.

"The divorce between church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or in any nation should be exempt from equal taxation."
—James A. Garfield.

The Free Religious Association is to have a convention at Plymouth, Mass., on the evenings of August 13th and 14th. Col. T. W. Higginson, the President, Rev. Anna Garlin Spencer, Prof. J. E. Carpenter, (of England,) Prof. Felix Adler, Mrs. E. D. Cheney and others will be among the speakers. For further information address W. H. Spencer, P. O. box 251, Plymouth, Mass.

We are indebted to the editor and publisher, Dr. Jesus Diaz de Leon for copies of his very instructive and useful periodical, El Instructor, a monthly of a scientific and literary character, printed in Spanish and appearing at Aguascalientes in Mexico. It has articles on "The Aurora Borealis," "General Ethnography," and "Daltonism," and seems thoroughly progressive in the tone and grade of its articles.

The Journal Du Magnetisme for July has the following taken from the daily journals: "A curious case has presented itself at L'Hotel Dieu de Lyon, one of the patients of Dr. Lepine. It is a young man twenty-two years of age, a journeyman shoemaker. Having been taken to the hospital for hemiplegia, he was somewhat relieved when he suddenly was put into a trance condition (somnambulism) and it was impossible to rouse him. People can however talk to him and make him talk. At the present time after eighteen days of sickness the patient rises from bed, eats, walks, and in a word, performs all the usual functions of life. Although his eyes are closed he can see and read through objects. For example: A

visitor proposed to him a game of cards. The patient consented. They played and, without making any mistake, the seer tells one by one, the cards from the bottom of the pack, their value, their color, their position and even their defects. Still better, this man who hardly knows how to read or write has, at the request of M. Lepine, composed a piece of poetry. The medical faculty are following this case with great interest.

We send to our readers this week a fine half-tone picture of the former editor of THE JOURNAL, Mr. John C. Bundy, in recognition, on the second anniversary of his death (which occurred August 6, 1892) of the valuable work which he did in exposing error and fraud and promoting truth and justice. The picture is from a portrait of Mr. Bundy taken but a few months before he left us and it is a good likeness of his manly face.

We have received the Freethinkers' Magazine for August, the first number which has been issued since this publication was removed to Chicago. It has for its frontispiece a good picture of Dr. Edmund Montgomery and also an interesting sketch of this great philosophical writer. We wish Mr. Green success in continuing this creditable representative of liberal thought. It is published at 150 Illinois street, Chicago.

Joshua Nicholls writes: Some desire continual life, that they may continue and enter their favorable pursuits, and for the sake of greater advancement in knowledge, but my desire springs from the intensities of my affections. There is no happiness for me, where my loved one are not. Present life for me, without continuance, would be in the language of Voltaire "une provide plaisanterie." A cold and selfish joke on the part of deity—to give us hearts only destined to destruction.

Annales Des Sciences Psychiques for May-June has an extraordinary article by Col. A. Rochas on "The objectivity of emanations perceived in the form of light by persons in the hypnotic condition." It is illustrated by figures and occupies 32 pages of this journal. The same number contains the article contributed by Dr. Hodgson to Proceedings of Psychical Research regarding the work of Davey in imitation of the pretended spirit phenomena by prestidigitation.

Our friend Hon. A. B. Bradford, of Enon Valley, seconds the motion of Professor J. B. Turner, or wishes to see THE JOURNAL devoted largely to industrial and economic problems. He adds: Mrs. Underwood is as well qualified as you to take charge of the interest of Spiritualism in THE JOURNAL. I do not disparage those interests; for, as you know, I have for many years been satisfied by proofs drawn from known facts, that, it is as natural to live after death, as it was to live before birth. Spiritualism, like Buddhism, I think is not a religion which is a matter of mere sentiment, but a short and comprehensive system of moral philosophy. When I, personally, was overwhelmingly convinced that death would not end my existence as a human being, the question immediately arose in my mind, "How ought I to live in this world, so that I will experience no draw-back, no detention in my career of progress, after death?" I soon saw that I must devote myself to the work of reform, beginning with myself and extending my efforts to my fellow men. Notice, for a moment, how full to overflowing with the radical spirit of reform is the simple fact, if it be true, that our departed friends form a

cloud of interested witnesses who actually see us as we act our parts on the theatre of life, as they never saw us with their mortal eyes. What person would ever commit a secret crime at night, or do a mean act in the day-time, if he believed that his beloved mother has her eye upon him? But it is true in every department of inquiry, that a proposition once proved to be true, cannot be made more so by additional proof, and therefore, I need not for myself to witness constantly those spiritualistic phenomena which are so powerful and even necessary in convincing inquirers. Now, what the American people need at this moment, more than anything else in this world, is to understand the natural and proper relation between labor and capital. The strikes that have occasioned, not made, the terrible troubles of this summer, are the result of bad legislation. And the legislators who have done the mischief did it more in ignorance than malicious feeling towards their countrymen. Ignorance is the cause of all the evils we endure in this world and knowledge is the only cure. Especially is this true of these economic questions which concern so deeply the happiness of men constantly needing food, clothing and protection from the cold of winter. You know that while I sometimes praise I never flatter, and therefore, you will not suspect my motive when I say that you are well qualified to discuss this labor subject, and make it comprehensible to the minds of the common people who vote. You know the place of beginning in the discussion, as our ephemeral newspapers do not. You will begin at the letter A in the alphabet of the subject and never jump over to M, or down to W and then jump back again, thus musing up the subject and making it as clear as mud, but you will trace the iron links of logic in the case from A to Z and then reply to all objections. Of course such a discussion should be preceded by a fair notice of the other methods of solving the questions at issue. Socialism, nationalism, etc., thus clearing the way for a didactic exposition. Now, Mr. Underwood, amidst the babel of confusion which reigns at the present time will you not render your country the service of discussing this labor subject, not as an attorney fed by interested clients like Cleveland's Attorney General, but in so judicial a manner that, the jury, made up of the masses who vote, will be able to understand it and know how to discharge their duty at the polls? The two Houses of Congress, numbering about four hundred men, the majority of whom are mere politicians, are not fit to discuss the subject, for I suspect that each one has hidden under his official robe a dull axe which he wants his Uncle Sam to sharpen for him. But you have no axe to grind and your motives would be unquestionable in character.

Awarded
Highest Honors—World's Fair.

•DR•
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

AYER'S
Hair Vigor
Prevents
BALDNESS
REMOVES DANDRUFF
AND
Restores Color
TO
Faded and Gray
HAIR
THE
Best Dressing



PLANCHETTE.
The Scientific Planchette.
Improved from the Original
Pattern of 1860.

Many devices and instruments have been invented since Planchette first appeared but none of them have ever answered the purpose so well.

DIRECTIONS FOR USE

Place Planchette on a sheet of paper (printing or wrapping paper will answer), then place the board lightly on the board; in a few minutes it begins to move and is ready to answer mental or spoken questions. It will not work for everybody; but when a party of three or four come together it is almost certain that some one of the number will have the peculiar power necessary to enable Planchette to display its mysterious workings. If one be successful let two try it together.

That Planchette is capable of affording constant entertainment is well established by thirty years use, nor is it less likely to afford instruction. Innumerable cases are on record where it has been the means of conveying messages from spirits to mortals. Planchette offers a wide and never ending field for speculation and experiment.

Price, 75 cents. Sent by mail packed in a sturdy board box free of postage.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE

Miss Judson's Books.

"Why She Became a Spiritualist," 24 pages. One copy, \$1.00; six, \$5.00.
"From Night to Morn; or, An Appeal to the Baptist Church," 32 pages. One copy, 50 cents; ten, \$1.00.
"The Bridge Between Two Worlds," 28 pages. One copy, 75 cents; six, \$4.00.
Apply permanently to Abby A. Judson, Cincinnati, Ohio, by P. O. Order, Express Order.

\$5 TO \$20 per day at home. The work is easy, pleasant and adapted to both young and old of either sex. Any one can do the work. GEO. STINSON & CO., Box 1500, Portland, Maine.

ELYS CREAM BALM CURES
COLD IN HEAD
PRICE 50 CENTS. ALL DRUGGISTS

The Play of the Planets.

An interesting game for the parlor, drawing room and club, as well as a fascinating educational study for the young. It gives the position and relationship of the stars for any day during the last seventy-five years, and enables every person to find, according to astrology, his or her ruling star. The mechanical chart and Book of the Play sent from this office postpaid on receipt of \$1.00.

LIGHT ON THE PATH.

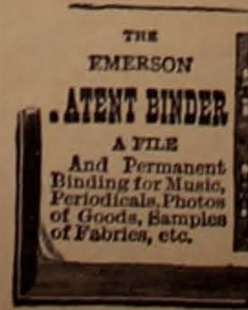
With Notes and Comments.

A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.

Written down by M. C.

Price, cloth bound, 40 cents; paper cover 25 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE

THE
EMERSON
PATENT BINDER
A FILE
And Permanent
Binding for Music,
Periodicals, Photos
of Goods, Samples
of Fabrics, etc.



Showing the
appearance of
the Binder when
quite full of
THE
Religio-Philosophical
Journal, Price
\$1.25; to Subscribers,
75 cents.

THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, AUG 11, 1894.

NEW SERIES—VOL. 5, NO. 12

Publisher's Announcements, Terms, Etc, See Last Page

THE OPEN COURT.

OUR PLACE IN THE WORLD AND WHEREFORE ITS MORE ADVANCED POSITION ON THE LINE OF TRUTH.

By HON. A. E. STANLEY, of Leicester, Vt.

[The opening address at the Queen City Park Campmeeting, Burlington, Vt., delivered Sunday, July 29, 1894.]

As individuals, or collectively as sects or denominations, it is much to know where we belong and clearly what our claims are to recognition. No denomination is known as holding religious theories—calling them such—and moral precepts that are not, to a greater or less extent, held and promulgated by others. Like the different seasons of the year they shade into one another. As the rays of the sun interpenetrate all the seasons, so every denomination is warmed, more or less, by the rays of the great orb of truth. Not unlike the zones their positions determine how directly they are warmed into life and productiveness. Each occupies a line peculiarly its own. Its progress and expansion depend upon the elasticity of its creed, the direction in which it looks, and the source of its inspiration.

The sect that knows (?) it has all the truth; that its creed cannot be questioned by an individual except at the peril of losing his soul, as the phrase is, may be safely considered as being the farthest removed from absolute truth.

I sometimes liken the different religious organizations to the numerous elevations in a mountain range, and watch with interest the people as they climb from one height to another as their desire to extend their vision increases and their aspirations lift them heavenward. And the most interesting part of it is, I seldom see one working his way back to lower heights after having once oxygenized his blood in the upper currents. It is well that all should recognize the fact that Spiritualism is not a new plant lately discovered; something unlike anything heretofore known to exist, with rootlets of tender and limited growth, seeking sustenance in unfruitful soil. It is a tree of age long growth—coexistent with the race, else I seek no shelter under its branches. In essence it is the great interpreter and expounder of the nature, demands and possibilities of man. What charlatans and tricksters may do in its name is no more Spiritualism than is the counterfeit's production the pure coin of the national mint. It is sadly to the discredit of persons, otherwise sensible, that they are unable to distinguish, in the great spiritual unfoldings of this century anything other than the cheap trickery and silly effusions of unprincipled and weak men and women. But it is simply the repetition of history.

The old conservative spirit—perhaps not wholly an unuseful one—does what it did in the days of

Galileo, what it always does, plants itself squarely in opposition to every newly discovered or revealed fact that makes doubtful some previous and long sustained theory, and resolutely denies and traduces until it is literally shamed into silence, if not acquiescence.

It is not the province of man to create, to originate truth, but to discover, to apprehend. It is neither his attitude blindly to receive and dogmatically to defend what a less intelligent and advanced age bequeaths to him. A person is introduced through birth in the present century to the environments, the facts, the phenomena, the life and the offerings of this century, and is to live the thought of his time, to pluck and to appropriate to his own use, from the tree of knowledge the fruit that has ripened for his especial need, and which could not have matured at an earlier period.

Each age has its special demands, and in the great looms of the time are woven the fabrics that only can supply the imperative needs of the hour. It is only the inventive genius of to-day that can supply the mechanical demands of to-day. It is only the spiritual sun, now high in the heavens that can warm into life and cause to bud, blossom and fruit, the spiritual nature of those born to-day. As well call to our aid in ocean navigation, the primitive man with his "dug-out," as to take for our sole guidance the chart of the early ecclesiastic in sailing the great spiritual sea whose perpetual throbbings are as the pulse beats of the Infinite.

We are enswathed in an atmosphere vitalized with the enduring thought of the great and the good of the past, pregnant with the active, progressive spirit of the present, and electrified with the subtle currents that come sweeping down from over the eternal hills which form the great "divide" between the seen and the no less real unseen. A sense of consciousness of the unseen, aye, intelligent forces which are playing all around us; of the significance of the phenomena which challenge the attention of the world on every hand; of the thinness of the veil which hangs between the two worlds—speaking thus; of the deep yearnings of the human heart to know if death be transition rather than extinction; of the deep-seated and growing discontent of the masses, and their growing away from the myths which have so long held them in their lethargic embrace; of the necessity and possibility of finding the rock of evidence on which to stand after feeling the sands of a mythical faith going out from under our feet; of the need of the substitution of "I know" for "I believe;" of the necessity for the emphasis of the enduring and redeeming good in man, in place of the false and degrading belief in his natural depravity.—knowledge. I may say, of all this, and its bold, distinct and earnest avowal, marks in living letters—to be read of all men—our position on the great doctrinal battle field of the world—a position, of necessity, of such elevation as permits a backward and forward sweep of vision such as those of lesser faith and on different ground can in no wise enjoy. Our position, and it is not personal or denominational egotism to say it, is a commanding one by virtue of the important problems which Spiritualism essays to solve; and on principles, too, which do no violence to enlightened rea-

son or the finer impulses of the race. Just to the extent that it represents and stands for a universal truth, weighing impartially in the scales of exact justice the merits and demerits of men, giving to each his exact due and demanding of each, and not of a substitute, what he truly and justly owes, just to that extent does Spiritualism challenge the thought and the attention of the world.

When bigots and the ignorant fail, as they invariably do, to recognize its true import, the comprehensiveness of its philosophy, the depth of its soundings, the breadth of its mercy, as alike its demands for justice, their lips should be sealed against a public definition and measurement of what comes not within the range of their mental or spiritual vision. It stands in no cringing attitude imploring the favorable consideration of the fashionable world. With veneered respectability, mock ceremony, pious chant and seal-skin religion it has nothing in common. It is nearly—not quite, possibly—as unpopular with the high priests and high church dignitaries of to-day, as was the poor carpenter's son with the same class when he came in the simplicity of truth to teach a less pretentious, a truer and more perfect way of living.

Spiritualism has a message to give, and if unpalatable to some it is because of its rigidity and its way of cutting the nerve of doctrinal theories which show an easy and convenient way of escape from the natural consequences of moral transgressions.

There was never urged for acceptance, in my opinion—and it is not a presumptuous statement to make—a system of religion, a doctrine, a code of ethics, or rule of life—call it what you may—so rational, so just, so morally perpendicular and rigidly exacting, and so perfectly in harmony with the divine promptings and needs of the soul as that presented and evolved in the all-embracing and comprehensive term Spiritualism. We greatly mistake, or it comes nearer than all other systems to answering in the most reasonable and satisfactory way, the inquiries of man touching the great mystery of being, the purpose of life, and the probability of the continuity of personal existence.

It cannot be denied that if you run the popular doctrine of the day, that which ministers under the spur and inspiration of princely salaries plead for with the apparent sincerity that a lawyer pleads for his client, that which has its birth, anchorage and home in the acknowledged creed of Christendom into its logical and practical application, it can be called none other than the gospel of despair; and that is not the gospel to preach in an age of steam and telegraphs; an age in which the subtle forces of nature are made to minister to the requirements of the human race. It might be excused and tolerated, perhaps, at a time when the people had not means at command to disprove the theories and vagaries that had their birth before it was known that the earth was a planet swinging in space, and the stars something else than lamps hung up in the heavens for the especial purpose of lighting this mud ball that was made out of nothing in 144 hours, six thousand years ago. A thing is more readily believed if the intelligence of the time is not such as to furnish the means whereby to demonstrate its falsity. And somehow,

—If it could but be called a thing or personality the most persistent, insinuating, plausible and long-lived little scoundrel in the world. It holds the fort until it is completely bombarded out of existence by the missiles of truth which, happily, are becoming more and more accessible to man.

Our place in the world—its length, its breadth—is determined by the character and the magnitude of the questions which involve the higher interests of the race, and which it is the especial province of Spiritualism to promote. It is a fast expanding and moving area. Its borders touch new territory every year. The several denominational provinces feel unmistakably, and more and more, the invading force of new ideas; and whereas, heretofore, they stood in the undisturbed inertia of an exclusive and cramped-winged faith, they to-day are moved upon the power that represents and expresses, in its fullest, the perfected hope and divine possibilities of the entire race; and under its influence the atmosphere of the old faiths is being so modified and changed with the divine spirit and energy of the new, that they are losing their hold on their heretofore devout and unquestioning adherents. Awakening from a long doctrinal sleep, they are made to realize the fact that a spiritual revolution marks the 19th century; that a transmitted doctrine that supports, in turn is supported by the shadows or followers of John Calvin, typified by such as Talmage, and that treats as dirty rags the morality and conscientious convictions of the majority of mankind, can no longer go unchallenged or be permitted, without protest, to shadow the graves of non-believers in pre-ordained dogmas—reproachfully called heretics, doubters and unbelievers, when in truth their faith in the divine purposes of life and enduring justice and love of God is of such transcendent quality as should put to shame all lesser trust.

Our place in this great doctrinal conflict is not with the doubters of immortality, the scoffer, the irreverent or the lawless. It is where the light of a new spiritual revelation focalizes its benign rays; where hope can plume its wing; where death casts an endless shadow; where evidence fulfills its mission, and to ask it is not deemed impertinence; where good deeds rank creeds; where the gospel of love is accepted and the gospel of hate is rejected; where an honest heart, though beating under a jacket of shoddy, is esteemed above an insincere one though carried in the breast of a purse-proud aristocrat, or a day-school superintendent; where the murderer upon the gallows looks in vain for the comforting doctrine that points to him an immediate way of escape from merited punishment or the operation of the law of cause and effect, a doctrine that would make it possible for the blood-stained villain to get into heaven, as the phraseology is, through an eleventh hour repentance and belief, while his victim's opportunity for repentance was suddenly cut off, and his soul in consequence, sent to perdition by this interesting candidate for divine mercy—a mercy too, that is not sufficiently divine and operative now to save what this new saved and pardoned sinner was permitted to eternally banish from the love and presence of God!

Parenthetically it may be said, and properly too, under the present doctrinal plan, Booth, had he chosen to do so, could have surrendered himself to the authorities after his murderous act, and before the time for his execution he could have secured, through theological help and intervention, divine pardon, and on making his exit at the end of the rope and during his ascension, he could have cried out to the slave's emancipator, "Again witness my triumph; this, my eternal salvation, I might not have secured had not my assassination of you supplied the needed and necessary conditions in my case for repentance and the required belief in the efficacy of a blood atonement. After sending the leaden bullet into your brain I cried in my flight, 'thus always with tyrants.' And now as I go to the arms of my Saviour, to taste forever the joys of the redeemed, I will bid you an eternal adieu, and say to you and of you in your lost condition: Thus always with the

unbeliever in the justice and mercy of atonement!"

In view of the fact that this is not a false representation or figure of the legitimate application of the still popular and sustained theological doctrine, can it be said that there is no need and no place in the world for the facts, the philosophy and the teachings of Spiritualism?

The world is full of seeming mysteries, but there is nothing so incomprehensible to me as the attitude of the so-called Christian opposer to the tenets of the spiritual philosophy. This adherent of the old and chilling faith hugs to his bosom the creed that denies to the greater part of the world happiness after death; that consigns, it may be his nearest and dearest kindred to endless misery, and yet it is to him a cherished, a soul-satisfying faith and so holds him in its thrall that he finds it easy to pronounce all who do not subscribe to it aliens of God, heretics, unbelievers, and necessarily—by implication at least—bad men and women; for, of course, God would not consign good people to endless woe.

Now while thus buttoned up in this transmitted, nursed and unnatural belief, millions of people embracing a large per cent. of the most intelligent, moral, cultured and scientific minds of the world tell him—speaking by facts irrefutable, data undeniable—that his belief is a mistaken one; that his friends are not morally dead and candidates for eternal punishment; that God's ways and purposes are more humanely, rationally and lovingly revealed to the masses in this enlightened age than they possibly could be under Asiatic shadows which obscured the heavens two thousand years ago.

They tell the materialist that life ends not with the decay of the body; that the evening shadows of death are already crimsoned with the morning light into which is already ushered the spirit that so recently animated the forsaken piece of clay. But alas! though they speak in tender, loving accents of the higher hope for all, the demonstrated truth of continuous life under hopeful and desired conditions, they yet speak to closed ears and prejudiced minds.

The Calvinist says that with death dies the hope of the greater part of the world; that though all continue to live, endless misery is the lot of the great majority.

The materialist says: "When my boy closes his eyes in the sleep of death that is the end of him."

These apostles of death and damnation—pardon me the word—are not derided for their utterances; their adherents and the popular world listen respectfully, perhaps lovingly, presumably with satisfaction to their doctrines as enunciated, but it is upon the heads of the poor, wicked Spiritualists who voice the tender, rational, uncontradictable truth concerning the after life and spirit communion that popular malediction must fall. The Galileos of Spiritualism must be put upon the rock of public censure and abuse for daring to have looked through other than theological lenses to learn more perfectly the works of God, the glory of the heavens. But as man creates not truth so does he not destroy it. Ignorant, waspish negation weighs but feebly against intelligent affirmation.

If one standing on an elevation sees clearly the beauties opened up to his vision because of his advanced position, what matters it that a growler in the valley cries out that what he sees is but an optical illusion; that the hollow where he stands and chooses to remain contains all and offers to man all that he needs to see or know?

In the marvellous unfoldings of these later years we have been brought to a fuller appreciation of the grandeur and purpose of life, and the dignity, the worth and the power of the individual man and woman. Societary power and worth are never to be ignored; the pleasure of thinking in common, of touching elbows in associative work we all acknowledge, but there is that divine personality in man, which, while it pays proper deference to the moulded opinions of the many, yet owes paramount allegiance to the God-given power within which forbids a person so losing himself in the thought or the system of thought of others that his individuality shall

cease to assert itself. In no way has Spiritualism impressed itself upon the mentality of the world as its asserted sovereignty and undying worth of the human soul.

Man is forbidden in his very nature, in the great possibilities of the race which are his, to extinguish himself in that species of meekness and pious subservieny which passes current for saintliness, but which is oftentimes a sham—the sickly remnant of decayed manhood. To know the significance of the facts, which are the alphabet of Spiritualism, is to be in touch with the impelling forces which are sweeping the nerves of the entire world and quickening into life and activity the spiritual energies, hopes and aspirations of the race. He who apprehends the genius of this great movement stands unqualifiedly upon high and holy ground. Little troubles, little difficulties that so seem to perplex individuals cast no shadow across his spiritual disk. Doubts which taint the mind like mildew have no existence in these spiritual high-lands now touched by the climbing feet of the millions who are emerging from the lowlands of a paralyzing and exclusive faith into an atmosphere of reverent trust which is born of a knowledge of God's unerring laws never so apprehended as in the light of that philosophy which so honors God, dignifies human nature, and in no sense shocks or violates the finer sensibilities of the soul. It is to be constantly borne in mind that the heretofore popular and shallow estimate of Spiritualism as it is in essence, as it is accepted and expounded by the intelligent, judicial mind, reflects simply the narrow, prejudiced and gangrened conceptions of the opposer, but in no sense a faithful measurement or correct knowledge of the subject. It may seem a paradox, but the trouble is, we have too many wise fools in the world for its best good; so many that know so much and yet in reality so little, and that little with no degree of certainty—this more particularly touching facts which relate to the spiritual domain. Positive testimony is one thing, negative testimony is another thing. We are ever confronted with a large per cent. of the latter, and it is usually very clamorous. What one don't know will fill volumes, but it is what one actually does know that we are particularly interested in. The accumulated facts and testimony to-day substantiating the cardinal truths of Spiritualism are ubiquitous in range and colossal in character. That they are slighted by many and scoffed at by more, signifies nothing except to illustrate the fact that human nature is about what it has been through the historic periods of the world. The greater the truth or revelation in its capacity to revolutionize human thought and to dethrone popular idols, the more pronounced the conservatism which hedges its way and prepares for its heralds the crown of thorns. The privilege of denial seems to many, a sweet and blessed thing, but its power to arrest is wholly as are the wisdom and research behind it.

Alfred Russell Wallace, England's great scientist, recently said in his address upon psychical phenomena and Spiritualism, read at the World's Fair Psychical Congress, that he had learned "never to accept the disbelief of great men or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men, admittedly sane and honest. The whole history of science shows us, that whenever the educated and scientific men of any age have denied the facts of other investigators on a priori ground of absurdity or impossibility, the deniers have always been wrong."

No one denies the value and importance of an intelligent conservatism. There is wisdom in a steady adherence to the existing order of things until it shall be demonstrated that it can be improved upon or should be displaced by something which in the orderly process of evolution or growth of right claims and demands the field. As Mr. Savage well says, "The existing order of things has a right to exist until occasion shall show that there ought to be a change." The surrender of a life-long and inherited faith is something that well may call for a care-

ful, unburied survey of the old and the new. But there are two mental processes—the positive and the negative—involved in the acceptance and rejection of faith. It is the order of procedure—and this comes of that sense of responsibility which parents and others feel that rests upon them, to instill into the minds of the young, popular or long established or held to belief or doctrine, as being something essential to their welfare and eternal salvation. It goes without saying, that the young, in imbibing what is thus taught them—what they are instructed they must believe, do it with no more mental or moral effort or discrimination than they do in eating what is prepared for them and perhaps not so much, for occasionally an urehln rebels when coarse food is set before him, and calls for something more agreeable to his palate.

Certain it is, religious theories—better, theories of religion or theological dogmas are infiltrated into the young and growing mind, and the child becomes moulded into such form of belief as has been constantly stamped or impressed upon the susceptible and wax-like mind. It may be a rational belief; it may be an irrational one, it is no less a fact that it was implanted, seated in the mind, took possession of, or became a part of it before reason had so matured as to wisely sit in judgment during this period of mental manipulation.

If the faith is such as to give perfect peace to the mind when it becomes matured, such as in no sense to do violence to enlightened reason, such as to invest the Infinite with attributes which would not discredit the finite, there will be little need or desire for a change, at least so far as relates to fundamentals. But a continued state of mental passivity, of simply partaking with closed eyes, robin-like, of what is dropped into the mouth or mind, is incompatible with the existing order of things; the law of growth, that impelling power which, in ceaseless movement, is lifting the world by progressive steps into an apprehension of God's infinite truths, which, to learn and to make a part of one's being shall be the incentive and the glory of that life which it is the privilege of each to live; and to live, as we have reason to hope and believe, through the unending years which shall constitute what we term eternity.

To the extent that we live intensely individual lives, touching but slightly the borderland of others' thought, we live a positive life, buttressed in our mental castle—in a certain sense—a proper and necessary one to live. But the perfection of life, the perfection of the universe, is in its equilibrium. Truth is diffusive and all-embracing, and at its altar we may kneel individually or in groups. There is a certain glory which attaches to marked individuality. To stand alone, panoplied in a conscious superiority in certain ways may contribute to a person, so exalted, a certain amount of happiness; but the majority of us so live in the atmosphere of others, so reach out to feel the heart-beats of a brother or sister, so desire to share with others our faith and our hopes that we are not loth to lose ourselves, in a measure, in the common faith of the community or an organization which shall weld into one the faith of the individual unit.

Selfish as we may be ordinarily, when we touch upon religious themes—matters bearing upon the after life—we do, somehow, feel very solicitous that all our neighbors and friends shall go along with us—to heaven! And will it be at all invidious in me to claim for the Spiritualists a degree of happiness over their evangelical brethren which is in the ratio of their superior and rational hope touching the future condition and progress of the human family?

I concede honesty of purpose and faith to all, but let each one decide for himself which must be the happiest person—he who believes God will damn the greater part of the race for, no matter what cause, or he who believes that things are so conditioned and ordered that individuals will be happy and blessed just to the extent of their real merit or personal effort in well-doing, or miserable so long as shall be necessary to atone for the errors and wrongdoing of which they were guilty in earth-life?

Spiritualism is the "open sesame" of the soul. It

opens to the world its inherent wealth and stupendous possibilities, and in the language of another: "Will reestablish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology—but a future developed from the present; a continuation under improved conditions of the scheme of things around us." Are we fully conscious of the high vantage ground on which we stand to-day? True, we have reached it through tribulation and such popular pounding as ever welds more firmly the ingots of truth. May we not say we have individually climbed these heights and measured with personal steps the long distance from the low-lands of doubt and uncertainty to this higher ground of more perfectly revealed and demonstrated truth?

If a person accepts the doctrine, the facts and the philosophy of Spiritualism, it is through honest conviction, in deference to attested truth, by force of irresistible evidence—and not seldom quite in opposition to an early induced and educated belief—but never because popularity has set its seal upon it, or because it is politic to do so.

Spiritualism is a power to-day, enduring, irresistible, because it stands for what absolutely is, and bores from bark to core of doctrine or character that its soundness may be proven or its inward defects revealed. A single address, aye, many, can but feebly hint at its unfoldings, its divine revelations to the race. We only yet see the crimson light in the east which heralds the brighter day which soon will be ours. The grave, so long covered with a pall, and the tomb, so long hermetically sealed, are now giving up their dead, and on the wings of a diviner faith do we rise out of the shadows of the old into the radiance of the new.

M. M. TRUMBULL.

A REMINISCENCE.

By M. C. O'BYRNE.

In some parts of the world where the ethics of journalism varies considerably from that which obtains in this country—I may say on this continent—they have a pleasant custom of writing a public man's biography and epicedium during his natural life—probably while he himself is at the height of his vigor and reputation—and then of placing the manuscript, properly docketed, away in an editorial pigeon-hole, there to remain until Atropos shall sever the thread of the eminent man's existence. Thus, for example, in the pigeon-holes of the London Times there have lain for many years biographies of Mr. Gladstone, Lord Salisbury and a number of others scarcely less famous in their several spheres, whether of politics, literature, science, or art. Only by adopting this method is it possible for daily newspapers, to whom the defunct of the day-before-yesterday are as dead as Nebuchadnezzar, to render a due meed of praise or blame to the great ones whose bones are diurnally added to the cairn of which, as Pericles told the Athenians, the whole earth is composed. It is but scratch journalism which undertakes to portray the life and character of a man in the brief period intervening between the hour of his decease and that appointed for the next issue of a morning newspaper. Pens may be facile enough, but in all such cases, where time is the first consideration, accuracy of statement is difficult, if not impossible, and indeed ought scarcely to be looked for.

Some such reflections as these were suggested to my mind on the morning after the death of General M. M. Trumbull. In the brief obituary given by the Chicago Record there was one grave misstatement which, strangely enough, I have never seen corrected. Having, with singular neglect of detail, briefly stated that "he was born in England, the notice went on to state that young Trumbull sailed for America shortly after he had attained his majority. "During the voyage a storm arose which wrecked the vessel. With half a dozen others young Trumbull embarked in an open boat, and, after suffering

the pangs of hunger and thirst for three days, was picked up and finally landed in New York."

In justice to one whose personality was as marked as that of any citizen of Chicago and whose great natural endowments placed him far above the average man, I deem it my duty to point out that the statement quoted above is altogether erroneous. The facts connected with young Trumbull's voyage are in themselves so noteworthy, and incidentally throw a light so lurid upon a dark page—perhaps the darkest—of England's later history that I hope to be pardoned for detailing them here in correction of the error contained in the obituary. The narrative of that dreadful passage across the Atlantic was given me by General Trumbull himself, one afternoon in August, 1889, at his then residence, 106 Hammond street, Chicago. As a raconteur he was—making allowance, perhaps, for a little egotism such as generally accompanies those whom the world terms self-made men—most entertaining, at least I found him so during the three interviews—two in Chicago, and one in another place—which compose the sum of my personal acquaintance with him. Six years prior to our thus meeting, however, we had been as it were brought together in spirit as contributors to the Radical Review, a bright and trenchant weekly whose brilliant but all too brief career will be familiar to many readers of this paper. A little later, when but for the independent spirit of its editor, Mr. George Schumm—to whose teeth a golden bit seemed no whit easier to be borne than one of baser metal—the Review might have been resuscitated, it was my fortune to fall under the same condemnation as General Trumbull, a condemnation which I believe subsequently impelled the old soldier to earnestly bid Mr. B. F. Underwood to beware of subjecting himself to the operation of what he then, with his usual felicity of phrase, termed "the golden hammer."

It was as a contributor to the Radical Review that General Trumbull made his reputation as a keen, incisive, but withal good-natured critic of the cant of sanctimoniousness—more especially of that pseudo-liberalism which while professing to repudiate old theologies continues to use their terminology and their methods, as if Spencer and Frederic Harrison were to use the language of Chaucer and Dan Lydgate. Here, too, he was the stalwart champion of the true interests of the working man, victim alike of the greed of the monopolist and of the tyrants of his own creation who climb from his shoulders to places of power and profit. The "Pulpit" sketches in the Review have not been reprinted, but many of them are models of satire in its best, its Horatian, spirit. Their influence at the time was probably little less than their writer estimated, for I was assured by the General himself that his article of June 2, 1883, in which the "delirious nonsense" of the late Mr. Spurgeon was held up as "inane fluency in giddy gyration," prevented the consummation of a costly project, that is to say, the telegraphing from London every Sunday of the eminent Baptist's morning sermon at the Tabernacle. It was in the Review, too, that "Wheelbarrow" became widely known to American sociarian reformers, and he chose that name, "because," to use his own words, "that is the implement of my handicraft, or was when I was a strong man."

Reverting, however, to the story of young Trumbull's voyage to America, let me begin by stating that he left London to make his way on foot to Liverpool in the summer, I think, of 1846. Of his adventures by the way, and of his kindly assistance of another pedestrian whose sole wealth was half-a-

*This was when Gen. Trumbull learned that we were to have charge of a new journal, soon to be founded, whose wealthy proprietor, Mr. Hegeler, he thought had been very arbitrary and unjust in dealing with Mr. Schumm, especially in objecting to his (Gen. Trumbull's) contributions to the *Psychical Review*. We invited Gen. Trumbull to contribute to the new paper, and when we retired from it the proprietor called upon the General, and whatever the explanation, the next time we met the old soldier, he was disposed to retract what he had said of Hegeler's treatment of Schumm, and he continued a well-paid contributor to the day of his death. As a writer he maintained his independence remarkably well under the circumstances. We were acquainted with Gen. Trumbull nearly a quarter of a century, but did not meet him often after our retirement from the journal with whose proprietor we had so unpleasant an experience.—EDITOR.

crown (sixty cents) I will say nothing. In the environs of Liverpool he saw many painful evidences of the great calamity that had fallen on the Irish people through the failure of the potato crop, passing groups of famine-stricken wretches and now and then the attenuated corpse of some would-be-emigrant. Arriving in Liverpool he engaged a passage to Quebec, of course in a sailing ship, and long before leaving the Mersey he discovered that among 100 fellow-passengers only about eight were Englishmen. Such a discovery was naturally not very reassuring, for, young and inexperienced though he was, Mr. Trumbull knew both that the old ship was over-crowded and that the majority of her passengers came from districts well-nigh devastated by typhoid and other horrible famine-occasioned diseases. The captain and officers were as brutal as any ever portrayed by Clark Russell, and what little of good remained to them was on this occasion perverted by the ordinary vulgar Anglo-Saxon prejudice against the Irish. Not for worlds would I have been on board a craft thus freighted, predestined as it seemed to be a lazar house and perhaps a tomb.

Some weeks previous to young Trumbull's departure a terrible agrarian crime, the cold-blooded murder of a landlord whose name I have forgotten, had sent a thrill of horror throughout English society, and a large reward had been offered for the apprehension of a young peasant who about the same time disappeared from the district. By a strange chance, which I will not particularize, Trumbull was made the confidant of a fellow-passenger who, having exacted a promise of secrecy, avowed himself an assassin. At this period of the voyage, however, the dreaded ship-fever had broken out and was daily claiming its victims, among them being Trumbull's berth-mate, a fine young Irishman, a farmer's son, between whom and the young Englishman a pleasing intimacy had grown up. A chance word of the first mate had suggested to the fugitive from justice the suspicion that he was to be handed over to the law when they reached their port, and many an anxious colloquy did he have with Trumbull on this subject before the ill-fated ship reached the St. Lawrence. Not more, I believe, than one-third of the whole complement of the crew and passengers lived to be placed in quarantine at an island judged to be far enough removed from the city of Quebec, and the captain of the ship was lowered over the side in a large basket and taken to hospital while the man who had shot his own landlord went unscathed by disease and presumably unwhipped of justice.

This is in brief the story of M. M. Trumbull's voyage to America as told me by himself. The editor of this paper, whose personal acquaintance with him was of a closer nature, has doubtless heard the narrative and will perhaps remember many details which I have forgotten. I remember that the awful story—and none who have read my necessarily bald précis can possibly realize how horrible it was as told by General Trumbull—made such an impression on me that I urged the General either to publish it as what it was, an actual experience, or to use it as the foundation of a novel. The latter idea seemed to impress him rather favorably, but I do not know that he ever attempted such a work. It is not impossible that the narrative I have here given from memory has already appeared in print; but if so I have not seen it. On the assumption that it has not been published, and with the view of correcting the misstatement of the Chicago Record in the obituary alluded to, I have written the reminiscence. Whatever may have been the veteran's subsequent experiences in the great civil war wherein he made a not inglorious record, there can be little doubt that an earlier experience exceeded in horror almost any of the evils that followed in the train of war.

As a journalist General Trumbull had done good work in Chicago long before the appearance of the Radical Review, but it is strange that his reputation as a writer was acquired in his last decade. Circumstances to which no further allusion is necessary combined to make him as it were the lord chief justice and attorney general in a special forum at a

period when one man of genius was a necessity. Here, amid scenes and faces unfamiliar, the all-round superiority of the English nature strongly asserted itself; and could the disembodied spirit return to earth it might well betake itself to those at whose head he stood so long "et quorum pars maxima fuit." It was in this arena that he fought the battle of his literary life—the controversy with the disciples of Mr. Henry George. Attacked on all sides he bore himself like Hector surrounded by the Argives. His wonderful skill in turning the weapons of his adversaries against themselves, his readiness in furnishing "awful examples" of what might, and probably would, be seen under the single-tax system made victory for him an easy thing. It was felt at the time that against such a champion only the Elisha upon whom—according to Morrison Davidson—the mantle of the Elijah of land resumption had fallen should have been pitted, but Mr. George, like Napoleon in Spain, left this particular campaign to smaller men, a mistake which I am sure brave old Thomas Spence the Northumbrian, in whose fields Mr. George had gleaned for his "system," would never have fallen into. Redoubtable though he was in controversy, General Trumbull had nothing of the Donnybrook itch for fighting, as was proved when he quietly, not to say tamely, submitted to correction on the subject of the Homestead struggle and his opinions thereon. His recent statement, made in a letter to a friend, that he was "standing on the very edge of eternity and calmly looking out upon a prospective that is boundless, unfathomable, and inscrutable" does not show either that he held to no hope or that he was without God in the world. That he had given up what is called "the crude materialism of former years" indicates that his mind had been kept open to receive new light, whatever we may think of the hyperbatic assertion that "he accepted the supernatural God of science." It is difficult to imagine such a man as M. M. Trumbull content to look upon himself as the result or outcome of a fortuitous concourse of atoms.

"SOCIAL EVOLUTION."

By ELLEN M. MITCHELL.

The theory enunciated in this work, by Benjamin Kidd, published by Macmillan & Co., is novel and original. Accepting the conclusions of modern biology Mr. Kidd applies them to the elucidation of social phenomena. The condition of progress in life is conflict, selection and rejection; there is no escape from it; not to advance is to go backward. What is true of life is true also of society and civilization.

Man adds to the struggle for existence two new forces—reason and the social instinct. But reason, according to Mr. Kidd, would soon end the struggle so far as individual man is concerned, and bar the way to continual progress and evolution. For the interests of the individual and of the social organism are not identical, but antagonistic. A state of war culminating in the military supremacy of Rome represents the earliest struggle for existence among men. In modern times it assumes another form, less tribal and national and more individualistic, the struggle between the individual man and his fellow-men for material well-being and power.

But man, endowed with reason, soon recognizes that many must be sacrificed in order that a few may succeed. His interests as an individual are more to him than the progress of the race, the good of generations yet unborn. Hence the restlessness and dissatisfaction voiced by countless pens and tongues, Karl Marx, Henry George, Edward Bellamy, and a host of social reformers and agitators. The struggle for existence has become so tremendous, the pressure is so great, that many see in the future nothing but chaos and upheaval. Socialism would remedy the evil by lessening the struggle. It is the protest of reason, according to Mr. Kidd, of reason arrayed against progress at so heavy a cost to the individual.

But progress goes on nevertheless, though without the sanction of reason. How does this happen? What is strong enough to suppress reason? Relig-

ious belief, says Mr. Kidd, a striking and original answer to the problems he has proposed. Rational self-assertion would disintegrate society and check progress; religious belief unifies society and furnishes the motive power for the struggle between the interests of the individual and those of the race.

Some strange conclusions follow. A rational religion is a scientific impossibility. Ethical systems that seek a principle in reason for ethical conduct proceed on the false assumption that the interests of the individual and of the race can be reconciled. Progress depends on the subordination of reason. Evolution is not primarily intellectual. Mr. Kidd cites a number of historical facts to prove his position; among others the intellectual superiority of the Athenians to any men of modern times. Modern society, according to his view, is an organism continually renewing itself from the base, from the ignorant and less civilized, and dying away in the upper strata of culture and intelligence.

But therein lies the hope of the race. Evolution is not intellectual, but religious. Social development is not the product of the intellect; its motive force is altruistic feeling, that deepening and softening of character which is the direct and peculiar product of religion. The social conflict is not between the fortunate few and the unfortunate many, or, in the words of Grant Allen, between the Haves and the Have-nots, but rather between the selfish and the unselfish Haves who wish to see something done for the Have-nots. The new Democracy is the crowning result of an ethical movement wherein qualities and attributes, the very highest of which human nature is capable, find the completest expression they have ever reached in the history of the race.

There is abundant food for reflection in Mr. Kidd's profound and original work. His elucidation of the contradiction between reason and religion depends on his defining reason as concerned only with the selfish interests of the individual, whereas it comprehends more and cannot be so sharply cut off from religious belief and ethical conduct. Nor can we admit that the development of the individual and the progress of the race are antagonistic, for one is bound up with the other indissolubly. The individual is never so great as when he embodies the life of the social whole, comprehending its inner spirit and advancing by something better. That the progress of the race demands religious belief and feeling is true; but does it not also demand intellectual weight? Are the two absolutely opposed, as Mr. Kidd asserts? Is not altruistic feeling based on reason?

One may differ from his conclusions, but there can be no question as to the value of Mr. Kidd's work and the depth of his thought. It could not be supplemented better than by a study of Mr. Mackenzie's "Introduction to Social Philosophy," published by Macmillan & Co.

NATURAL AND CIVIC RIGHTS.

By J. O. WOODS.

In discussing the present industrial situation, it is well to consider the natural rights to property. If a man takes a stick from a public forest and converts it into a cane or a club the law of natural rights regards that article as his property, as he alone produced it. But in society where so many persons and agencies enter into the production of a thing, it is not easy to determine what part of it is rightfully due to each.

For instance, in producing a cotton shirt: there are the owner of the land growing the cotton, the men employed to cultivate and furnish the raw material, the transporter, the mill owner, the spinner and weaver, the merchant who buys and sells the cloth, his clerks, the shirtmaker, the needle, thread and machine makers, and the thousand other requisites to produce the completed shirt. Human ingenuity cannot calculate accurately the proportion of the pay for the shirt that is due to each agency employed in producing it. The gross amount is distributed in wages and interest as agreed upon by the

various parties according to the laws of trade, which should conform as far as possible to natural rights. Primarily these are life, liberty and the means of happiness.

While brains, enterprise and capital should be rewarded so that they will function efficiently, the same should be said of labor. Yet no one can truly say that they by natural right should be so apportioned that one man can have millions of dollars thereby and another faithful worker a bare subsistence.

Wages and interest are paid by the products of labor whether of brain or brawn, and the more of them the greater may be the reward. The manifold increase in production proves that consumption and wages have proportionately increased, as they go hand in hand. While there are a few men richer than ever before, there has never been a period when the masses enjoyed so abundantly the necessities of life and even the luxuries as now. This is not entirely from nominal wages received, but in general public conveniences and comforts; schools, churches, books, papers, clean and well lighted streets, means of transportation, etc. Still the wage earners are reasonably dissatisfied with hard toil and scanty wages.

Various schemes have been elaborated for a more direct and equitable distribution of the products of labor. Coöperation and profit-sharing being the most feasible, the industries are now substantially coöperative. One branch of labor produces clothing which it exchanges for shoes and hats produced by other branches, through the medium of money and middlemen. That the differentiation of labor has produced this class in all civilized countries proves their usefulness.

Distributive coöperation through stores has attained colossal proportions in England, but co-operative production has developed to no great extent. The labor organizations now existing and their money in savings banks would be just the elements for coöperative production, but the workers prefer a very low rate of interest from banks to the greater possible gains by coöperation. From the banks the savings pass into the hands of enterprising men and companies whose undertakings furnish work and wages to the capital employed.

A drawback to profit-sharing is the disinclination of wage earners to share in the losses as well as the profits should there be any. Workmen usually prefer a fixed sum as wages or salary to the uncertainty of profits with the possibility of losses to offset them.

Socialism or the State ownership of all the means of production would be productive, as human nature now is of untold evils. It would sap individual enterprise which is the mainspring of business. Liberty has been too dearly bought to sacrifice it to State socialistic tyranny. The condition of large city governments is a fair index of what would be our civic condition under it. The competitive system has its evils, but progress under it has been marvelous and it is too beneficent to be sacrificed to an untried system that no one clearly defines. The national work shops of France in 1849 should be a sufficient warning.

There are some interests that may be connected to the State or city such as the care of roads, bridges, but their management are said to be corrupt. The State as a general rule should undertake nothing that can be as well done by private enterprise. The postoffice with its cheapness of postage is cited as what can be accomplished by the State. This is an unfortunate illustration, for the State does little more than count, stamp and forward letters and the bulk of the operation is performed by railroads and steamships which are the fruit of private enterprise which would do the whole business as cheaply as the State. Had the State to build its own roads and furnish all the means of transportation the postoffice would not be cited as an example of cheapness from State management. The control of affairs in large cities is in the hands of a Bureaucracy which is kept in power by the favors it can bestow; that is by pub-

lic plunder. State socialism is too odious to be contemplated.

While no workable industrial system has been devised that will actually render to each worker the proportion of products that actually belongs to him by natural right, taxation may largely remedy the inequality of distribution. Taxation of incomes or property is virtually in the hands of the masses through suffrage and while they have the ballot they are without a cause for using the bullet. The time may come when the golden rule will be the law of business life and the injustice and inequality of the present regime will disappear, but the time should never come when the idle and desolate shall fare equally well with the industrious and virtuous.

"SO LONG."

BY MIRIAM WHEELER.

One last time I girdle earth with these arms, I taste her sweet and sour, I see her million sights, her teeming life, her myriad lights and shadows. I hear once more her music gay or sad with senses keen, awakened by the gate of death, long shut, now swinging open on its hinges wide for me. Death beckons me, I do not fear him; I see beyond his skull and bones blue vaulted space, feel on my face the fresh untainted air. And yet I linger, turn my head, prolong farewell. Not to wipe April tears from lovers eyes, or shake my shoe dust at my enemies, but to inquire if I have answered right the teacher's questions. Is it love, or hate, or senseless force that is the binding thread of all phenomena? Ah now in this new light I see that hate is after all but one strange form of love.....

Seems I have slept too long. Necessity has drugged me, or I should ere now have cast my fetters off and boldly forced yon postal, spurned earth and sprung to liberty.

I stand erect, a man aware tense, waiting,—no longer trailing arms baboon like on the ground, the gyves upon me all give way, no clinging hands manacle thought and purpose. The mists withdraw. I feel with groping fingers the hidden poles and axis of the world. I find the word love, and love alone has stored the energy which thus expends itself in time. Love, I taste, hear, see, feel, everywhere.

One moment, death, why so imperious? I must announce this truth. (Once more the clarion call, the curtain lifts.) So long, so long I may not tarry. You in your turn shall see it without aid of mine. Death, your hand, here's mine to you, so all farewell, farewell.

AUTOMATIC MEDLEY.

BY PSYCHE.

VI.

"Will you call Abraham Lincoln?" was the question asked by X—. For several minutes the spirits had been besieged for information regarding a fire, the burning of a stock of goods, with the feeling that the owner of the store had himself applied the incendiary's torch with the view of securing a heavy insurance; an opinion amply corroborated by the spooks in question. The call for Mr. Lincoln was met by the reply, "We will secure him if possible; wait a few minutes," the influence leaving Mrs. E—'s arm at once. Soon after we were en rapport with what purported to be the distinguished personage when the following colloquy took place:

Question.—"Give us your opinion as to the condition of this country at this time."

Answer.—"The condition is deplorable at present, but a few years of Republican administration will right affairs considerably. When Harrison enters on his second term you will see a marked change."

Q.—"Do you mean to intimate that Harrison will be again elected President?"

A.—"Yes, he certainly will be."

Q.—"The cause, please, of this deplorable condition?"

A.—"The Democrats slowness of action and un-

certainty of mind, first, as to tariff and next as to preparing for financial oppression."

Q.—"Your opinion of Cleveland as a politician?"

A.—"Mr. Cleveland is a poor politician in the broadest sense of the word. He is an autocrat, too selfish, and assertive of authority to be in the Presidential chair."

Q.—"Your opinion of him independent of politics?"

A.—"I have no good opinion of him in or out of politics."

Q.—"Your view of Populism?"

A.—"My view of Populism is somewhat different from that of most persons of to-day. I believe in massing the people of all nations into communities, and giving to each individual an opportunity to make the best of his tact and muscle."

Q.—"Have you faith in the stability of the U. S. Government?"

A.—"Yes, the Government is strong and will not fall. It has weak points, but they will be strengthened, and then the whole structure will be solid."

"Have you met the assassin Booth since your demise?"

A.—"Yes, he has been near me, but not in a manner that is pleasing to me."

Q.—"Was the act of assassination that of insanity, according to Medical Jurisprudence?"

A.—"Yes, it certainly was."

Q.—"State Booth's present punishment, if any, for this murder."

A.—"Well, his punishment is that of all murderers, eternal fire and brimstone."

Q.—"Will you name your chief employment in your sphere?"

A.—"My chief employment is to guard the gates of the eternal city."

Q.—"For what purpose?"

A.—"I mean that I watch the gates so that intruders may not come in."

Q.—"You state you have met Mr. Booth; was that within or without the gates?"

A.—"Within; he entered while the guards were not attending strictly to their duties, with the object of seeing what was inside the inclosure, and mayhap to find a place where he might secrete himself; but he was soon ejected."

Q.—"His personal feelings towards you now?"

A.—"He hates me because by my death he became a murderer."

Q.—"While living in the flesh were you knowing to the fact of your distinguished abilities?"

A.—"No; I was surprised after my decease to find the people giving me such homage."

Q.—"Not to detain you longer, give us a parting word of advice."

A.—"There is much I could say but will confine myself to a few words of counsel: Be true to yourselves."

On the supposition that the interviewed spirit was really Mr. Lincoln, there are certain startling disclosures. General Harrison is to be reflected President; Mr. Cleveland is a poor politician and a worse President; communism is suggested on a large scale; a murderer steals within the gates of the "eternal city" eluding the vigilance of Mr. Lincoln himself, whose main employment seems to be that of one of the guards; "eternal fire and brimstone" rise phoenix-like from orthodox ashes as the punishment of an eminent murderer who still entertains a murderous hate toward his most eminent victim, and whose quiet he condones on the plea of insanity by the rulings of medical jurisprudence. We are further assured that the government will stand despite the efforts of revolutionists and the corruption of politics. The language used in the answers is simple and child-like, not to be accounted for through the influence of Mrs. E—; for, on the contrary, her style of composition is entirely different. The interview was not held with the purpose of reflecting on the distinguished parties named, rather to elicit Mr. Lincoln's views independent of partisan or personal coloring. Take it, all in all, there is much suggested and worthy of our candid consideration.

MAN AS THE ARBITER OF HIS OWN DESTINY.

Whatever his earlier preconceived opinions or later convictions in regard to the Power that rules the universe, no one who has reached middle age and has mingled much with affairs of the world can very well evade the acknowledgement that save in a small general way man is a failure, so far as he tries to be the arbiter of his own destiny. Circumstances have a curious faculty of turning the trend of our lives into wholly unexpected paths of good and evil with the least perceptible drift.

Yet there is much stress laid by thoughtful Spiritualists on the occult power of the human will to bring about striking changes in the course of events by those who earnestly assert their own will in order to influence the unseen forces of nature, but it may be strongly questioned whether it is wise to thus blindly interfere with currents of direction whose far away outcome we have no means of knowing. Perhaps, after all, the spirit of submission which is ready to say in some hard personal crisis when events seem running disastrously counter to our dearest wishes and interest: "I will do my best, whatever comes," is safest and best.

We can most of us recall from experience or observation cases where prayerful influence has been brought to bear to bring about what seemed very desirable; the wish was granted while the results were disastrous. In many of our small villages "sudden disappearances" are no more uncommon than in our large cities. An ambitious, or rebellious, or reckless son sees fit to decamp from home of a night and is not heard from again by the family or villagers for years—often never again. One such disappearance in a village home was that of a young man of twenty, the eldest son of a confirmed sot, a man who was in addition both niggardly and brutal to his family, so that as years passed on and his sons and daughters passed into manhood and womanhood they felt it their duty to protect their long suffering mother by insisting upon his separation from her. All the children were of good character and had won good positions in the community. Twenty-five years after the mysterious disappearance of Chester Jones, the eldest son, and just a few weeks after his unworthy father had been laid under the sod, there called on the poor, sorrow-laden mother a second edition of her husband in the person of the returned prodigal. His life had been passed since he left in mining camps, rough crowds, and yielding early to his inherited instincts of inebriety, he was no credit at forty-five to the family he had returned to so inauspiciously, just when one disgraceful member had expired. The mother's heart plead for her son—but after a few months turmoil he disappeared the second time fortunately for good. But it was in an interview with a sister who was but two or three years old at the time of her brother's first disappearance that the writer was struck with the effect that such untoward events have on the mind, and the intensity of belief in personal influence on the unseen in some unexpected places.

"Oh," she cried, the tears streaming down her cheeks, "to think of the years and years that I prayed to God that Chester might come back! I didn't have much faith in prayer, but I promised God that if for my mother's sake he would just answer this one prayer I would believe in him more and would pray more. I was brought up to believe Chester was just perfect and being mother's eldest would be sure to be able to help her out of her troubles, all the time when we were little and we had to live with father, so I prayed that prayer steady—and grew to dream of his coming home so rich and strong and taking us under his protection! And after all these years my prayer is at last answered—that wretch comes to break mother's heart anew. I never, never will pray to God for any one thing again as long as I live!"

Said an unhappy mother whose middle-aged dissolute son seemed reckless of the misery he was bringing into the lives of his mother, wife, and children:

"And if I had dreamed of this the night that I sat by

what I feared was the death-bed of my little two-year-old Jackie, I would never have prayed as I did so passionately that God would give my beautiful boy back to me! I promised to dedicate his life to God's service, and make him the helper of other mother's sons. So God choose to answer my prayer, but has taught me through the many troublous years I have striven with this unteachable son of mine, that not in my hand are the issues of right and wrong, of well-doing or ill-doing", and the misery in her eyes smote my very heart, for I had no word to say.

So, too, with the lesser clouds which so frequently overshadow our lives. We are not often successful in our efforts to dissipate them until they have spent their force in the ways designated by the power that sent them forth. Said a friend lately: "I have lately had my mind set at rest over a matter which has been troubling me for seven years. It began in a spiteful letter sent me from a family with whom years ago I was in cordial relations. The letter, full of innuendoes whose purport I could not understand, was so cruel and uncalled for that I could do nothing but just wait and allow events to untangle it. So I never answered it. Within the past year I have been specially moved to write the parties and see if I could discover and clear up the trouble whatever it was. I was only saved from doing so by a dream twice repeated which showed that I could not by interfering mend matters. But now another old friend of that family has suffered in the same way. She immediately set to work to sift things. The outcome is ridiculously astonishing. It is simply the story of moral deterioration in two minds beginning in a general basis of small ambitions and envious jealousy of all those with whom they had set out in the race of life. Living away from the centres of civilization their fortunes sank lower and lower, and growing constantly embittered they seemed now to find consolation only in spiteful attacks on former friends especially if in any way successful. To meddle with or recognize such people would only bring trouble to them and to me, so I am glad I was kept from playing Providence in this case!"

No stronger lesson as to the futility of man's self-guidance of affairs was ever shown in history than the great effort made by Napoleon Bonaparte to establish a dynasty of his own. Everything that the human mind could foresee, every event that human will could control was put in operation. That he might have a direct heir, his first marriage of love was annulled, a match was made with the daughter of a crowned head. The Bonaparte family ruled everywhere. That was less than a hundred years ago. Where is the Bonapartist dynasty to-day? "The grey-eyed man of destiny," in whatever part of the spiritual kingdom he may be assigned to, must smile if sadly sometimes, over the fleeting dream of playing God for a little while in this not easily managed world. So it is doubtful at the best, to attempt to direct the occult forces to work in the directions of our own purpose. The Power that is, is all-sufficient.

S. A. U.

THE EVOLUTION OF WORK.

It is a very inadequate view which regards wage earning as the outcome of slavery and serfdom. Under slavery a man is a chattel and his earnings belong to his master, subject to any arrangement which may be made between them as to their disposition. Under serfdom a man is attached to the land and he passes with it on its transfer, and he owes certain services to the land-owner, but otherwise he is not necessarily a slave. The earning of a wage is, on the other hand, the mark of freedom. It is true that individual serfs and slaves have been allowed by their proprietors or masters to make contracts for earning wages, but the great mass of wage earners have never been while acting as such either slaves or serfs. Wage is the return for voluntary service, for work done by a man of his own free will. It is true that most men are compelled to work if they would not starve, but this is a general condition and

does not interfere with a man's freedom with that limitation. The necessity to work has always existed even among savages, who are popularly supposed to sleep all day and feast and dance all night.

Although there must be some competition among savages, yet the struggle for existence is often much modified by a kind of communism, which gives every member of a group a right to participate in the food which individuals acquire. This applies particularly to the products of hunting and fishing. Among many peoples of low culture the only property which belongs solely to an individual are the weapons or other articles made by his own hand or acquired by exchange. Very often these personal effects are either buried with their owner or broken and deposited on his grave. They belong to him because they are marks of his particular skill and industry, and in many cases probably this can be identified by particular marks or designs. Here we have the first stage in the differentiation of capital, for anything which has exchangeable value is property, and where it belongs to an individual it may be said to be his capital. In course of time skill in the manufacture of certain objects would become localized, that is, recognized as belonging to particular localities or particular individuals. In the latter case there would be a tendency for crafts to become hereditary, and to this day in the east the secrets of a handicraft are passed down from father to son. Here, although there is a general struggle for existence, yet there is not the competition among individuals which makes the conditions of modern industrial society so grievous. Capital and labor are still represented in one individual, or at least in a family group.

With the extension of trade, that is, with increased demands for particular art products, it became necessary to enlarge the means of manufacture. This necessity was met by the employment of apprentices, who were doubtless originally adopted into the families of their employers, as they had to be initiated in the secrets of the craft. These secrets would, however, in most cases become known to others in the course of time or the art work would be imitated with more or less success as demand increased and then would begin the era of competition. To prevent or control this evil, as it was at first thought to be, handicraftsmen formed themselves into guilds or corporations, which may be regarded as having been extensions of the earlier family craft groups. These guilds continued to represent the union in one hand of capital and labor, for they were composed of actual workers, although they were masters of the craft and employed apprentices, limited in number according to the rules of the guild to which they belonged. These apprentices were taught the "art and mystery" of the craft, and they were bound not to reveal their master's secrets. Through various circumstances, probably largely due to the extension of foreign commerce and the intrusion of foreigners, the trade guilds in Great Britain and elsewhere gradually lost much of their influence. They were not suited to the new conditions of trade, which necessitated larger and more venturesome dealings than hitherto. The old manufacturers would have many competitors to meet the increased demands of trade, each with his own apprentices. Many of these would not rise to the dignity of masters and gradually a class of workmen would be formed.

We have in this movement the real beginning of the opposition between capital and labor. With the development of trade its profits increased, while the body of workmen also increased without an adequate improvement in their lot. The invention of machinery which was necessitated by the requirements of commerce, appears at first to accentuate that evil, by dispensing with much of the manual labor before used and introducing the factory system. Nevertheless those workmen who were there employed derived ultimately much benefit from the use of machinery, and the smaller cost of production led to a greatly increased demand so that the number of workmen employed became larger than ever. But the opposition between capital and labor became

more pronounced owing to the great fortunes accumulated by manufacturers without a relative improvement in the condition of their work people, who had in the meantime become much more thoughtful and personally independent. The objection originally made to the use of machinery arose probably in large measure from a feeling that it would usurp the place of the workman's intelligence. This feeling was a legitimate one, for machinery may be said almost to dispense with the special craft intelligence not only of workmen but of masters as well. All from the highest to the lowest have become mere aids to the machine, and such is true in a sense of all large business concerns, the operations of which are in large measure purely mechanical, although like actual machinery they require a motive power and material to work on.

But that very fact would seem to point to a solution of the problem of capital and labor. Formerly these were vested in the same individual to whom therefore all the profits of the labor belonged. Now the work is done by a machine to which both the capitalist and the workman are subsidiary. On the other hand, although without the machine nothing can be done, both the head of the concern to which it belongs, be he the actual capitalist or merely the manager to whom the capitalist has confided the use of his money, and the lowest assistant are equally indispensable to the obtaining of a proper result from its working. This is due to a perfect system of co-operation and there is no reason therefore why the workmen should, instead of a share of profits, receive wages and the manager all the net profits of the concern, unless the wages are calculated on the basis of a percentage of the profits:

In reality matters have come round practically considered to the same point as that from which they started. A manufactory is strictly representative of the individual man, who originally was capitalist, designer and worker all in one. Now let the machinery, which represents both capital and design, be taken to correspond to the brain of the worker, and then his two hands will answer to manager and workman. The left hand guides but the right hand does the work and so they are equally necessary and useful. As the two hands and the brain are all indispensable to each other, so are the manager, the workmen and the capitalist. The last named should have a due return for his money invested, but the net profits derived from its use should be divided among who have put it to good account, according to the value of their respective services in the realization of those profits. This is the true principle of co-operation and such a plan of dealing with the difficult problem of "capital and labor" will alone give satisfaction to the workingman. Conciliation and arbitration are good as temporary remedies, but the body politic will attain a truly healthy condition only when co-operation is a recognized fact, and a fair division of profits between employers and employes is established.

INFLUENCE OF MIND ON THE BODY.

Every physician and every experienced nurse know the value of a patient's faith in the medicine given. "A simple prediction, without any remedial measure, will," says Dr. Carpenter, the physiologist "sometimes work its own fulfillment." Thus Sir James Paget tells of a case in which he strongly impressed a woman having a sluggish, non-malignant tumor in the breast, that this tumor would disperse within a month or six weeks; and so it did. He perceived the patient's nature to be one on which the assurance would act favorably, and no one could more earnestly and effectively enforce it. The same writer says that a fixed belief on the part of a patient that he is the victim of a mortal disease, or that a particular method of treatment will prove unsuccessful, seems in many cases to have been the real occasion of the fatal result.

Some years ago a Belgian peasant girl exhibited the phenomenon of "stigmatization." She bled periodically, without any wounds, from the forehead and

side, and from the hands and feet—parts which were pierced in Jesus when he was crucified. By Catholics it was declared to be a miracle; by Protestants it was denounced as a religious fraud. The testimony of numerous witnesses, including physicians who were on guard against any deception, seemed to leave no ground for doubt as to the reality of the phenomenon. It was neither a miracle nor an imposture. It was a natural local effect, the cause of which was the prolonged and strong concentration of the attention, with faith in the results, while under the influence of a powerful religious emotion.

The subject was dominated by one thought, "the Savior's passion," on which her mind, closed to the outer world, dwelt continually, with periodical "ecstasy," followed by exhaustion. "Her current of thought and feeling in this state," says Dr. Carpenter, "uniformly ran in the direction of the Savior's passion, the whole scene of which seemed to pass before her mind, as might be judged from her expressive actions, and a strong evidence of the reality of the condition was afforded by the fact that, according to the testimony of the medical witnesses, each fit terminated in a state of extreme physical prostration, which could not have been simulated—the pulse being scarcely perceptible, the breathing slow and feeble, and the whole surface bedewed with a cold perspiration. Now the transudation of blood through the orifices of the perspiratory ducts under strong emotional excitement, being a well authenticated physiological fact, there seems to me nothing in the least degree improbable in the narrative; on the contrary anyone who accepts the charming away of warts, and the cure of more serious maladies, as results of a strongly excited expectant attention, will regard the stigmatization of an ecstasica as the natural result of the intense concentration of her thought and feelings on a subject that obviously had a great attraction for them."

Under the influence of great grief the hair has been known to change its color in a few hours. This indicates that intense emotion may produce marked changes in the physical system. What is the limit of these changes? Unverified statements of wonders performed are not of much scientific value, but there is a modicum of truth in many of the claims respecting cures by means of mental influence, and experienced and skillful physicians know the therapeutic value of this influence in treating disease as is illustrated, for instance, in their sometimes giving patients who need no medicine, but think they do, bread pills. In such cases imagination and "faith" do the work, and they have more to do with the recovery of patients generally than is commonly believed. The majority of people think it necessary whenever they are sick, to "take some medicine," but physicians know that this notion is, to a large extent, the result of popular ignorance to which they accommodate themselves in their professional practice.

MANY deeply absorbed business men, with the responsibilities and perplexities of immense financial interests resting upon them, are doubtless saved in their mental balance by their custom of breaking the severe mental strain through seasons of recreation. Abraham Lincoln was sometimes accused of heartlessness, because in the midst of the horrors of war he occasionally went to the theatre. The harsh and thoughtless accusation once came to his ears, and at a time when his great heart was well-nigh breaking for the woes of his country. A sad, hurt look is said to have come over his face at the thought of being so cruelly misunderstood, as he replied, "I believe my reason would give way, did I not once in a while thus try to forget the awful weight of responsibility that presses upon me." And thus it is that the burdens of life need to be alleviated by voluntarily turning the mind from them to other objects of feeling and thought—not for the sake of throwing the burdens off or in any way evading them, but for invigorating the faculties better to bear them. And a good many people might learn a lesson here, even if

they seldom have opportunity for a regular vacation or feel no occasion for it. They might be able to do their duties in their homes or in their business in larger and better fashion, if they would now and then relax the sense of work in recreation and widen the outlook of their lives.

THE consciousness of existence is the only conceivable idea we can have of another life, and the continuance of that consciousness is immortality. This consciousness, or the knowing that we exist, is not necessarily confined to the same form nor to the same matter, even in this life. We have not always the same form nor in any case the same matter that composed our bodies twenty years ago. Limbs may be lost and the full consciousness remains. . . . Who can say by what exceeding fine action of fine matter a thought is produced in what we call the mind, and yet, when produced, as I now produce the thought I am writing, it is capable of becoming immortal, and is the only production of man that has that capacity? Statues of brass or marble will perish, and statues made in imitation of them are not the same. But reprint a thought a thousand times over, carve it in wood or engrave it on stone, that thought is identically and eternally the same, unaffected by any change of matter. If the thing produced has in itself the capacity to become immortal, it is more than a token that the power that produced it, which is the self-same thing as our consciousness of existence, is immortal also.—Thomas Paine.

DR. COCKE thus speaks of the limitations of the mind cure in the Arena: "There is always a danger that each newly-discovered truth will be carried by the fanatical into the realm of absurdity. While mental therapeutics promise to prove a great boon to many sufferers and at the same time a valuable means of preventing disease, it would be, of course, unreasonable and repulsive to every earnest scientific student to claim that it is a universal panacea. After a careful study on this subject, covering a period of eight years, I am satisfied that the limitations of mental therapeutics are as follows: 1. They are of value chiefly as curative agents in cases of functional neurosis, such as are described in this article. 2. In correcting vicious habits formed by the mind of the individual. 3. In removing some of the acute symptoms of organic disease. 4. I consider that their greatest value is in the department of preventive medicine; I believe that more diseases could be prevented by studying the minds and souls of youth, and by correcting abnormal tendencies in them, than be cured in later life by any amount of treatment, no matter of what kind."

TELEPATHY no doubt will explain much if it be allowed that it is possible for the medium, in or out of trance, to read the mind of those present, and the statements of the medium do not go beyond the knowledge of the sitters. Such instances are innumerable. I do not believe that the greatest skeptic alive could spend a week in honestly investigating this subject, by the aid of clairvoyance without satisfying himself that people can, at any rate, describe events beyond their sight or knowledge, which some may have learned telepathically by a process of thought reading. That minimum of belief the greatest agnostic would most assuredly arrive at.—Borderland.

REFERRING to Janet's record of observation made at Havre on certain hysterical somnambulists, a work of five hundred pages entitled "De l'Automatisme Psychologique," Prof. James says: "It often happens that scattered facts of a certain kind float around for a long time, but that nothing scientific or solid comes of them until some man writes just enough of a book to give them a possible body and meaning. Then they shoot together, as it were from all directions, and that book becomes a rapid accumulation of new knowledge."

VOICE OF THE PEOPLE

GOD AND MAMMON.

BY JOSEPH WRIGHT DICKINSON.

God's message unto men
Is old, e'en as the earth;
We hear it yet again,
His mandate sweeping forth:

"Mammon and God the heart
Of Man can never serve;
One is the nobler part,
From which he may not swerve.

The other cheats the soul,
E'en as the Dead Sea fruit;
He who essays that goal,
Who can his loss compute?"

Mammon, with force and fraud,
King of this lower world,
Arch-enemy of God,
Rules, with his flag unfurled.

And, as in days of old,
He tempteth us with gain:
"Serve me, and thou shalt gold,
And lands and goods, attain:

But if thou serve me not,
Then woe to thee and thine!
Curs'd be thy dwelling-spot,
Thy fig-tree and thy vine!"

To this the noble soul,
Now, as in days gone by,
Says: "Life is not the whole
To live, nor Death to die!

Thou, and thy pompous train,
To me are but as dust;
Aye, and their refuge vain,
In God we place our trust!

Ever eternal war,
'Twixt thee and thine and ours,
Was waged, or near or far
In Time, through weary hours.

And, through the years to come,
So shall it ever be:
No power hast thou to doom
Our souls to slavery:

No bribe that e'er can buy
The untrammelled spirit free;
Henceforward, live or die,
It still renounceth thee!

Go, with thy servile horde,
Rule in thy fleshly realm;
Fraud, Force, and its keen sword,
Our God shall yet o'erwhelm.

The spirit yet shall reign,
When thy false Court shall be,
With thee, and all thy train,
Effaced, eternally!"

Chicago.

FROM LAKE BRADY.

TO THE EDITOR: This beautiful summer resort is situated among sloping hills, that mirror themselves in the smooth surface of the lake. The beauties of the surrounding scenery would alone attract any lover of nature, but the amusement seeking public are still further drawn by the merry-go-round, the toboggan slide, bath and boat house, etc., amusements are of almost daily occurrence here, but the peculiar features that distinguish Lake Brady is the spiritual encampment. Nearly all the leading Spiritualists of Cleveland, Alliance and other surrounding towns have cottages upon the grounds, while tents are spread in every available spot. The public meetings in the morning, lectures and tests in the afternoon are held in a natural amphitheatre where comfortable wooden seats accommodate the crowd. Mediums of almost every known phase are congregated here, and much that is wonderful may be witnessed on the grounds.

The writer visited a séance given by Mrs. M. E. Williams, of New York. We will endeavor to describe the manifestations just as they occurred. The usual prefatory remarks were made by Mrs. Williams, who endeavored to impress upon her audience that the séance-room was as sacred as the church; that the manifestations depended as much upon the sitters as the medium; that idle curiosity and determination to detect fraud interfered with the manifestations. The medium then retired into the cabinet, which had previously been thoroughly examined, the séance opened by sacred music which was interrupted by a figure clad in white, who announced the well-known name of Phoebe Carey; she retired and

immediately returned leading another white-robed figure, repeating the word Alice several times. "Alice" bowed but did not speak. A lady in the audience-room claimed to be inspired by the Carey sisters. Prof. Henry Kiddle, late principal of the New York Public School was the next spirit introduced. He was accompanied by a child whom he called his daughter Mollie. The little one seemed frightened, pulled at his hand which held hers, at last exclaiming, "It is dark here papa, let us go into the light," and immediately the lower part of both their figures began to disappear, sinking apparently to the floor. This phenomena might be easily accounted for, if the writer had not previously ascertained by examination that this cottage like all others on the grounds had no cellar under or possible means of egress through the floor. A handsome boy made his appearance and called out his father and brother from the circle, the father said he had died at the age of eight months, but as the two boys stood together in the dim light it was difficult to distinguish one from the other, their size and general appearance was the same. Nearly twenty figures appeared of different sizes, sometimes two together, not one of which bore any resemblance to the medium, she being rather large, voluptuous looking woman, while the figures even of her height were noticeably slim.

LYDE L. BOWMAN.

LAKE BRADY, OHIO.

DO OUR SPIRIT FRIENDS HELP US?

TO THE EDITOR: If we admit the transfer of thought between friends in this world—who may be separated by long or short distances—it is but one step more in progression to believe it possible and probable that we may be impressed and influenced by those who have passed to the spirit sphere, and yet may be near to us by the law of attraction.

I remember an incident which occurred in the experience of that celebrated medium, Mrs. Mary Hardy. She gave me the account of the affair soon after its occurrence. She had a beautiful black horse that she was in the habit of driving daily in a light phaeton, taking long drives through the suburbs of Boston. She was a fearless, courageous woman, believing her unseen guides would always protect her. She had been ill for a few days and confined to the house and was tempted by a perfect summer's day to take her ride while yet in this invalid condition. After enjoying an hour's ride she turned homeward through Roxbury over the stone pavements. Near the railway crossing some noise frightened her horse and she lost control over the reins, not having her usual strength, and he was running away with her at a furious pace. Mrs. Hardy realized her danger and thought now is the time for my spirit friends to help me. At a distance of about half a mile in front of her was a man driving a heavy coal-cart which was making such a rattle over the cobblestones that he could not hear the approach of another vehicle. But the man turned quickly around, stopped his horses, got down from his cart and waited in the street, and captured her horse. After thanking the man for his bravery, Mrs. Hardy questioned him how he happened to turn and see her run-away horse. He replied: "Madam, I felt a blow on my back and turned to see what struck me. I heard no noise, but when I saw your danger I felt I must go to your relief."

Mrs. Hardy always believed she was saved from an accident by her appeal to her unseen friends.

L. A. H.

PREVISION.

As regards prevision, the all-pervading order in the inter-relation of the parts to the whole Unity is remarkably illustrated in what are called "directions" in Astrology. It is well known that a person's character may be read and foretold from the relative positions of the respective physical portions (planets) of the solar system at the time that he is ushered into the external plane of existence. But what is not so generally known is that a figure drawn for the time of conception (the prenatal figure) viz., the time that the unit of life emerges from subjective states into relations with the external plane, will give a similar delineation, different in detail, yet similar in total quantity. It would appear from this that the character of the person is determined by the position of the external universe at the time that he comes into spatial conditions. But metaphysics shows us that that is not so, as the

end of a process is really present in the idea as part of its character before manifestation in effects; it is in consciousness before expression in time and space. This shows the wonderful order and harmony of inter-relation which must exist between the subjective life of our solar system and its external aspect, or planets, its body. To a metaphysician this is, indeed, a necessity. But most people judge rather from appearances than trouble to search for the causes behind appearances. It is, however, evident from the above that the whole external aspect of our solar system is in entire harmony with the subjective content of every ego at the time that these come into spatial relations; so much is this so, that the subjective content of each ego may be read, to a considerable extent, from the external aspect of the solar system.

But a further and more suggestive consideration arises. The movement of the planets during every twenty-four hours subsequent to the birth of a person, present a forecast of events, or of forces that will come into external relation with that person during each successive year of his life. These are called "directions," and may be verified by any student. Thus it would appear that the relation of Zodiacal time to personal time is as 1 to 365.

The subsequent planetary movements, occurring during the daily life of the individual, serve to "excite" these primary directions into action. If a horary figure be drawn, representing the actual position of the planets at any given time when any of these primary events come into expression, it will be found that, though the several positions are different, yet they represent an equivalent sum, from which, if a judgment were drawn, the event prefigured in the primary directions would be read.

It is evident from this that the harmony in the inter-relations of the parts to the whole unity surpasses any conception of the ordinary scientist.

Now, if events are the sequential manifestation in time and space of ideals which preceded them in consciousness, and if these events are actually prefigured in the external aspect of the unity, from which they may be read, with the necessary knowledge, it follows that if man's consciousness could function in a mode which would transcend the most external conditioning of space and time, its field of perception would expand in proportion to its recession from external limitations. The panorama of coming events, or relations not yet ultimated into manifestation, would appear to its cognition. In psychic perception we have such a mode of consciousness which transcends the limitations entailed on sense relations by space and time. To it matter becomes permeable, as is well known in connection with clairvoyance, as also in hypnotism. The limitations of time are also transcended, and you have prevision as illustrated in your article; or the past incidents in a person's life may be seen and described, and the past thus brought into the present. Space is similarly transcended, and things or events taking place at the other side of the earth become present.—Quætors Vitæ in Light.

WHAT MAY BE FAITH?

"What do you mean by faith?" was the question. "Please, sir, when you believe anything you are quite certain is not true," was the prompt answer an Indian boy gave me. But the story on this subject I delight in most was that of the little boy who asked his mother what faith was and received the not very judicious reply that faith was believing in something you could not see but which was told you by a person whom you could trust. "For instance," she continued, "if I told you there was a chair in that corner you would have to believe it, though you could not see it."

"Yes, mother, but should I be bound to sit in it?" It would be curious to discover how many people do really think that faith is believing something that that they know is not true.—The Spectator.

The marble portrait bust of Harriet Beecher Stowe, executed by Anne Whitney, the Boston sculptress, was unveiled a short time since at the Wadsworth atheneum at Hartford, with appropriate ceremonies. The bust was unveiled by Miss Hilda Stowe, a grand-daughter of the distinguished authoress. Mrs. Isabella Hooker, Mrs. Stowe's sister, made an address. The bust, which cost \$1,000, was paid for by subscriptions of Connecticut women. Mrs. Stowe was in too feeble health to be present.

Whole Family Helped



"My husband was troubled with rheumatism so that he could hardly lift his hand to his head, and also had severe pain in his stomach after eating. Four bottles of Hood's Sarsaparilla cured him. Our son was all run down and Hood's Sarsaparilla built him up, and

he gained 15 lbs. Our little boy Leon has also been given appetite, weight and strength by the medicine. Hood's Sarsaparilla cured me of Erysipelas, which I have had for 15 years and which is now entirely driven out of my system.

Hood's Sarsaparilla Cures

Since taking Hood's I am better in every way.
Mrs. H. K. JOHNSON, Lyme Centre, N. H.

Hood's Pills are a mild cathartic. 2c.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT, \$14. Buy our 2 drawer walnut or oak improved High Arm Singer sewing machine. Newly finished, nickel plated, adapted to light and heavy work; guaranteed for 10 Years with Automatic Bobbin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle and a complete set of Steel Attachments; shipped anywhere on 30 Day's Trial. No money required in advance. 75,000 now in use. World's Fair Medal awarded machine and attachments. Buy from factory and save dealer's and agent's profits. Cut This Out and send to-day for machine or large free FREE catalogue, testimonials and glimpses of the World's Fair. OXFORD MFG. CO. 342 Wabash Ave. CHICAGO, ILL.

Society for Psychical Research. American Branch.

The Society for Psychical research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the S. P. R. Journal and Proceedings, to which associate members (dues \$5.00 per annum) are entitled.

Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.
Secretary for America,
5 Boylston Place, Boston, Mass.

Works of Instruction in HYPNOTISM, MESMERISM, AND ANIMAL MAGNETISM.

How to Mesmerize. By J. W. Cadwell a practical and experienced operator. Paper covers. Price 50 cents.

How to Magnetize, or Magnetism and Clairvoyance: By J. V. Wilson. Paper covers. Price 25 cents.

How to Mesmerize. A manual, By J. Costes, Ph. D. Paper covers. Price 50 cents.

The Illustrated Practical Mesmerist. By W. Davey. Stiff board covers. Price 75 cents.

Human Magnetism: Its Nature, Physiology and Psychology. Its uses as a remedial agent, and in moral and intellectual improvement, etc. By Dr. H. B. Drayton. Cloth, Price 75 cents.

Hypnotism: Its History and Present Development. By Frederick Bjornstrom, M. D. Authorized translation from the Swedish, by Baron Nils Posse, M. G. Paper Covers. Price 30 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

SECULAR THOUGHT.

A Journal of Liberal Opinion and Progress. J. SPENCER ELLIS, Editor; C. M. ELLIS, Publisher. 109 Adelaide Street, West Toronto, Canada. Terms, \$2.00 per year.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

WOMAN AND THE HOME

WHEN MA WAS NEAR.

I didn't have one bit o' fear
When ma was near;
The clouds could bank up in the sky,
Or the wind in white streaks fly,
But somehow 'nuther I didn't keer
A snap for them—when ma was near.

Children that sneak at night to skeer
The little folks—when ma was near
They fairly dew, and wouldn't stay
Round there one bit, but runned away;
As 'd'nt seem to be one bit queer—
They couldn't help it, when ma was near.

It wasn't bad to be sick, where
You felt the joy that ma was near;
The throbs o' pain couldn't stay much
Under the cooling of her touch,
But seemed to stand in mortal fear
Of ever' thing, when ma was near.

—Edward N. Wood.

MADAME HANNA K. KORANY.

By far the most famous Syrian woman of to-day is Madame Hanna K. Korany of Beyroot, who has spent some months in our country, drawn hither by philanthropic motives as well as financial and literary ambition. This young woman, but twenty-three years of age, is very beautiful; and possessed as she is of a fine culture, added to the childish ingenuousness and simplicity of her eastern sisters, she may be regarded as the most attractive and delightful of companions. She is certainly, at the present period, the most progressive woman of Syria, for she was the first of her countrywomen to figure as a literary aspirant and as a public speaker. No woman of that land had ever spoken through the press, and when she even appeared there in public on the lecture platform, the astonishment of her compatriots knew no bounds. Still, notwithstanding inborn prejudices, her famous address on "Home Industries" was cordially received, her countrymen at once perceiving that she had given the subject deep reflection, and had arrived at the most sensible solution of the problem.

In 1891 she published in her own language a book on "Manners and Habits" which, strange to say, was welcomed by the native press and widely reviewed and circulated. She speaks English remarkably well, and her conversation is made all the more attractive by a slight hesitation which enables her to search throughout her vocabulary and invariably to choose the best word to express her thought.

This especially gifted child was placed at the age of ten in an American seminary for girls, and at fifteen graduated with high honors in sciences, languages, and art. At sixteen she married, and has been occupied ever since in writing, and studying to acquire knowledge upon a varied diversity of topics, in order to be ready for the first opportunity which should present itself to better the social condition of the women of her own country. She has mastered the French and English languages purely by personal application, and can now speak and write both correctly, having translated several books from English into Arabic with great success. Indeed she stands in the foremost rank among women linguists.—Fannie C. W. Barbour, in The Chautauquan for August.

UNDER THE NEW DISPENSATION.

When Mrs. Jacobi handles a question of public health, or Mrs. Josephine Shaw Russell of public charity, when Mrs. Alice Lincoln faces the Boston Charity Commissioners and carries the day, nobody complains that these ladies do not know what they are talking about. The only criticism is that they know it too well. Once make it plain that the question at issue is one involving the moral element or the humane element, there is no complaint made that women do not interest themselves in it. No matter where they learned their lessons; it may have been in the nurseries of their own children, or in that pre-nursery period devoted to paper dolls; at any rate they have learned it somewhere, and can hold their own. One reason is that their life is necessarily, even in the most limited sphere, a work of detail. It is invariably found that when

women are placed on public boards they immediately begin to apply the habits they acquired in housekeeping. Now, inasmuch as the functions of public boards are really a kind of housekeeping on a large scale, this is undoubtedly the very best thing they can do. When it comes to borrowing money on a large scale and incurring a debt—which is sometimes the very thing that needs to be done—women are doubtless less ready and fearless than men. When, on the other hand, the important thing is to find out your precise municipal income and live upon it, women are greatly aided by the habits of their whole lives. Their acquired tendency will be to accept the situation, to distribute fairly among the various departments, and, in general, to cut the coat according to the cloth. Instead of proving reckless and profuse, they turn out to be prudent and cautious, dealing with each bill as if it were their household account with the family grocer. Every one who has had occasion to serve with women on public boards or charity organizations is probably familiar with this trait. It is a quality which, while in some respects discouraging as to enterprise, is on the whole a safeguard. Women being unused to risks or bold ventures, such enterprises seem a little more intimidating on the whole to them than to men. Their memory for small details, too, is more formidable than that of men; and, then, perhaps, they keep diaries! The late Miss Abby May, when a member of the Massachusetts Board of Education, could at any time send a thrill of anxiety through the board by quietly taking from her pocket a certain inexorable little red memorandum book. It will be found in almost any American city, on comparing the lists of officers in the charitable societies of fifty years ago with those of to-day, that whereas they found it necessary to begin with having men as treasurers, women now usually keep these financial affairs in their own hands. This results in a detailed accuracy which is heroic and sometimes pathetic.—Colonel Higginson, in "Women and Men."

Lady Wilde, the mother of Oscar, is at present trying to awaken public interest in England in a movement in which she has taken a leading part. This has for its object the securing from the crown of honorific distinctions for women of the same character as those granted to members of the sterner sex. Lady Henry Somerset is also a leader in the movement, and the disinterestedness of these two ladies in this crusade seems to need no affirmation when it is remembered that each is already the possessor of a title. The advocates of the new idea declare that, while a man may be made a baronet or a knight because of a notable deed done, no such honor falls to the lot of women, and they urge that titular honors be conferred equally upon the sexes. When it is pointed out to them that Miss Burdette-Coutts was made a baroness by way of reward for her many public benefactions the new crusaders retort that the case of the baroness merely proves the rule. Titles in their own right are what Lady Wilde and the other crusaders demand and few propositions are better calculated to win popularity among the women of the middle class in England.

DELIGHTFULLY COOL AND REFRESHING

HORSFORD'S ACID PHOSPHATE,
with ice-water and sugar.

"Canst thou minister to a mind diseased?" asks Macbeth. Certainly, my lord; the condition of the mind depends largely, if not solely, on the condition of the stomach, liver, and bowels, for all of which complaints Ayer's Pills are "the sovereignest thing on earth."

Hall's Vegetable Sicilian Hair Renewer is, unquestionably, the best preservative of the hair. It is also curative of dandruff, tetter, and all scalp affections.

"The Progress of Evolutionary Thought."

The Opening Address by
B. F. UNDERWOOD, the Chairman,
before the Congress of Evolution held in Chicago
September 28th, 29th and 30th. Price, 6 cents. For
sale at the office of THE JOURNAL.

Ayer's Sarsaparilla

WAS
THE ONLY
SARSAPARILLA
ADMITTED AT
THE
World's Fair.
GET
The Best.

Miss Judson's Books.

"Why She Became a Spiritualist," 264 pages.
One copy, \$1.00; six, \$5.00.
"From Night to Morn; or, An Appeal to
the Baptist Church," 32 pages. One copy, 15
cents; ten, \$1.00.
"The Bridge Between Two Worlds," 209
pages. One copy, 75 cents; six, \$4.00.
Apply permanently to Abby A. Judson, Cincinnati, Ohio, by P. O. Order, Express Order.

The Independent Pulpit.

A Liberal monthly, devoted to the true, the beautiful and the good in science, philosophy and ethics.
J. D. SHAW, Editor and Proprietor, Waco, Texas.
Terms, \$1.50 a year.

CITIZENSHIP is the most important subject of the day. It is vital to a people and a nation. Every one should study it systematically. Write for the plan of the COLUMBIAN COLLEGE OF CITIZENSHIP. Incorporated and endorsed by leading citizens and educators everywhere. Membership anywhere as indicated or as circles. Organize your neighborhood. Lecturers and organizers wanted. Address 500 N. Lincoln street, Chicago, Ill.

ELY'S CREAM BALM CURES CATARRH
PRICE 50 CENTS, ALL DRUGGISTS

LIGHT ON THE PATH.

With Notes and Comments.
A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.

Written down by M. C.
Price, cloth bound, 40 cents; paper cover 25 cents.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE

THE
EMERSON
PATENT BINDER
A FILE
And Permanent
Binding for Music,
Periodicals, Photos
of Goods, Samples
of Fabrics, etc.

PLANCHETTE. The Scientific Planchette.

Improved from the Original
Pattern of 1860.

Many devices and instruments have been invented since Planchette first appeared but none of them have ever answered the purpose so well.

DIRECTIONS FOR USE.
Place Planchette on a sheet of paper (printing or wrapping paper will answer), then place the hand lightly on the board; in a few minutes it begins to move and is ready to answer mental or spoken questions. It will not work for everybody; but when a party of three or four come together it is almost certain that some one of the number will have the peculiar power necessary to enable Planchette to display its mysterious workings. If one be unsuccessful let two try it together.

That Planchette is capable of affording constant entertainment is well established by thirty years' use, nor is it less likely to afford instruction. Innumerable cases are on record where it has been the means of conveying messages from spirits to mortals. Planchette offers a wide and never ending field for speculation and experiment.

Price, 75 cents. Sent by mail packed in straw-board box free of postage.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Works on Hygiene, etc.

Hygiene of the Brain and the Cure of Nervousness.

By M. L. Holbrook, M. D. Price, by mail, \$1.50.
"Get this book and read it, for it abounds in practical valuable knowledge."—(Chicago Inter Ocean.)

Eating for Strength; or, Food and Diet with Relation to Health and Work.

By M. L. Holbrook, M. D. Price, by mail, \$1.
"I am delighted with it."—(H. B. Baker, M. D., Secretary Michigan State Board of Health. This is a cookery book with 500 hygienic receipts as well as a treatise on food with analyses of food, drink, etc.)

Parturition Without Pain.

A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M. D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—(New York Evening Mail.)

Liver Complaint, Mental Dyspepsia, and Headache.

Their Cure by Home Treatment. By M. L. Holbrook, M. D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—(T. C. Curtis, U. S. A.)

The Relations of the Sexes.

By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, Portland, Me., writes: "Had I possessed this book ten years ago it would have saved me ten years of invalidism, and I should have been the mother of healthy instead of sickly children."

Youth: Its Care and Culture.

By J. Mortimer Granville, \$1. To this has been added a paper by that charming English writer Grace Greenwood, on the "Physical Education of a Girl," and a paper on the "Dress of Girls." Its retail price is \$1.

Sexual Physiology.

A Scientific and Popular Exposition of the Fundamental Problem in Sociology. By H. T. Trail, M. D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever been issued. Ill illustrations.

Fruit and Bread.

A Natural and Scientific Diet. By Gustav Schlickeisen. Translated from the German, by M. L. Holbrook M. D. In addition it also contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F. R. S. 250 pages. Price, \$1.

From the Cradle to the School.

By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M. D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—(Bazar.)

Muscle-Beating; or, Home Gymnastics for Sick and Well.

By C. Kemm, manager of the gymnasium of Rega. Price, 40 cents.

Marriage and Parentage.

Their Sanitary and Physiological Relations, and their bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M. D. Price, \$1. The Scientific American says: "Books on this subject are usually written by 'cranks,' but this is radically different; it is scientific, sober, clean, and worthy of conscientious consideration by every possible parent, and particularly by the young."

The Diet Cure.

The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M. D. Price, cloth, 50 cents.

Medical Hints on the Protection and Management of the Singing Voice.

By Lenox Brown, F. R. C. S. 20th thousand. 30 cents.

Deep Breathing; or, Lung Gymnastics.

Price, cloth, 50 cents

How to Strengthen the Memory; or, Natural, Scientific Methods of Never Forgetting.

By M. L. Holbrook, M. D. Price, cloth, \$1. The New York Independent says: "The methods advised are all natural, philosophical and the work entirely practical."

Studies in the Outlying Fields of Psychic Science.

By Hudson Tuttle. Price, \$1.25 "Mr. Tuttle's hand has lost none of its cunning. He is one of the half dozen writers on the subject in America who never write unless they have something to say, and may be trusted to say it well."—(Stanton Moses in Light (Eng).)

The Child: Physically and Morally.

According to the Teachings of Hygienic Science. By Bertha Meyer. Price, paper, 50 cents; cloth, 75. Mrs. Meyer is one of those writers who lifts her readers to a higher level of thought, and enthralls them with her own lofty ideals. No one can read this work without being benefitted and without being able to benefit her children.

The Hygienic Treatment of Consumption.

By M. L. Holbrook, M. D. Price, \$1.25. Public Opinion says: "We have not for years had the privilege of reading a book more thoroughly helpful, truthful, scientific, and yet clear and simple in language, than this latest work of this author. The directions which he gives are easily followed; his analysis of causes leading to pulmonary troubles is intelligible to every layman; the incidents that illustrate his points and discussions are both interesting and valuable. In short, it is a book which not only every physician but every head of a family should possess."

A Physician's Sermon to Young Men.

By Dr. W. Pratt Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, wrote of it: "Through false delicacy lads and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect, and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands."

RELIGIO-PHILOSOPHICAL JOURNAL
92-94 La Salle Street, Chicago.

MAGAZINES.

The North American Review for August contains its usual variety of important articles upon timely subjects. The recent railroad strikes form the subject of valuable symposium by four men, General Nelson A. Miles, U. S. A., who was in command of the Federal troops at Chicago during the strike; the Hon. Wade Hampton, United States Commissioner of Railroads; Harry P. Robinson, editor of the Railway Age; and Samuel Gompers, President of the American Federation of Labor. The recent discussion about sea power evoked by Captain Mahan's books furnishes occasion for a practical article by Charles H. Cramp, the head of the celebrated shipbuilding firm. Senator William V. Allen, of Nebraska, tells "How to Purify Legislation." Mark Twain continues his brilliant paper "In Defence of Harriet Shelley." Other interesting articles are: "A Case for Free Imports," by the Marquis of Lorne; "Too Many Children," by Kate Gannett Wells; and "The Late President Carnot," by Gen. Rush C. Hawkins. Among the important topics editorially treated in "The Progress of the World" department of the Review of Reviews for August are the recent railroad strikes and its results, the present tariff dead-lock in Congress, the assassination of President Carnot, the new President of France, the doings of the German Emperor, the veto of the British Peers, the British budget and the elections, and the personalities of the late Lord Chief Justice Coleridge and his successor, Sir Charles Russell. The full-page portraits of these last will especially interest American lawyers.

Among the articles which deserve special mention in The Homiletic Review for August are: "The Two-edged Sword in the Psalms," by Prof. Howard Osgood, and "The Causes and Cure of Ministers' Blue Monday," by Arthur T. Pierson, D. D. A noteworthy sermon is that on "Suicide," by Rev. C. W. Heisler, of Denver, Colorado. Another is that on "Natural Selection in the Spiritual World," by Rev. Charles R. Hunt, of Keota, Iowa. The exegetical and expository section contains an able article on "The Eschatology of the Book of Job," by Judge J. D. Bolles. Funk & Wagnalls Company, 30 Lafayette Place, New York City. \$3.00 per year.—The people who are working for the introduction among us of the Swiss initiative and referendum will read with much satisfaction Dr. Lewis G. Janes's article in the June number of the New England Magazine, on "What New England Owes to the United States." It is a paucy upon the Town Meeting, and a vigorous plea for pure democracy in city government as well as town government. It calls attention to many important facts which we have been in danger of overlooking, and shows how the provisions for direct legislation which are now being urged by many are in accord with the best New England practice and tradition.—Among the interesting papers in the August Arena are Rev. Minot J. Savage's "The Present Conflict for a Larger Life in the Social World;" Hon. John Davis's on "Money in Politics;" Rabbi Solomon Schudler's on "Insurance and the Nation;" B. O. Flower's "Then Dawned a Light in the East," comparing the civilization of Christendom to-day with that of the Roman Empire 2,000 years ago; Dr. Sydney Barrington Elliott's "Pre-Natal Influence;" S. B. Rigge on "The Land Question and the Single Tax;" Professor Thomas E. Will, M. A., on "Criminals and Prisons," and a paper reviewing militarism in the public schools, by the editor, entitled "Fostering the Savage in the Young." Altogether it is a notable budget of social thought.

We have received from Charles Bousall, Salem, Ohio, an 8-page pamphlet, entitled "The Conspiracy Unmasked," containing a large number of facts in regard to political matters. It is evidently published in the interests of the People's Party. Price 5 cents; ten copies, 40 cents.

FOR DYSPEPSIA,

rheumatism, kidney and liver complaint, or any disease arising from bad blood or a disordered stomach, use Dr. Peter's Blood Vitalizer. The first bottle will convince you that it is just the medicine you want. The Vitalizer can only be had of local retail agents, or from the proprietor, Dr. P. Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill., direct.

I have been using Hood's Sarsaparilla for the last ten years, and find it will do as it is advertised to do. A. M. SHANNON, Charlestown, Ill.

Marguerite McDonald, a 19-year-old girl, who was given the position of station agent at Warrior Run, on the Lehigh Valley road, when her brother vacated it a year ago, finds herself a heroine in the Wilkesbarre district. By her quick-witted action one night she prevented a serious collision between passenger trains.



BUY DIRECT AND SAVE DEALER'S \$12 AND AGENT'S PROFITS. Buy our Oxford Boss Bicycle, suitable for either sex, made of best material, strong, substantial, accurately adjusted and fully warranted. Write to-day for our large complete catalogue of bicycles, parts, repairs, etc., free. OXFORD MFG. CO. 338 Wabash Avenue, - CHICAGO, ILL.

FOR SALE AT THIS OFFICE.
Our Heredity From God.

—BY—
E. P. POWELL.
Price, \$1.75, cloth. Also by the same author
Liberty and Life.
Price, \$1.00 cloth and 50 cents in paper.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

THE LIGHT
OF EGYPT

—OR—

The Science of the
Soul and the Stars.

IN TWO PARTS.

By an Initiate in Esoteric Masonry.

Finely illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove in real truth, "a guide, philosopher and friend."

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become "a divine revelation of Science."

OPINIONS OF PRESS AND PEOPLE.

"A noble philosophical and instructive work."—Mrs. Emma Hardinge Britten.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work. . . . It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."—Hartford Daily Times.

"It is an Occult work but not a Theosophical one. . . . It is a book entirely new in its scope, and must excite wide attention."—The Kansas City Journal.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$3.00.

50c. A New and Important Work. 50c.

By the Author of "The Light of Egypt."

A work that no Mental Healer, Christian Scientist or Magnetic Physician can afford to be without, if they would become the real masters of their profession in the study of man and the healing art divine.

The Language of the Stars.

A PRIMARY COURSE OF LESSONS IN CELESTIAL DYNAMICS.

WHY REMAIN AT HOME?



Take a Trip Around the World

On the Installment Plan!!

Mr. John L. Stoddard "The Prince of Travelers and Lecturers," will be your Guide, Philosopher and Friend.

This paper believes implicitly in the honesty of its readers. We have rarely had occasion to think otherwise, and having this implicit confidence, we propose to make them an unusual offer.

To everyone who will send us 50 cents, and fill out the coupon which follows, agreeing to pay 50 cents a month for three months, we will send them, postpaid, at once, the full series of 16 parts of the famous "Stoddard Portfolio of Photographs,"—256 beautiful views—including all the famous scenes, cities and paintings of the world, with descriptions by Mr. John L. Stoddard.

Remember, WE TRUST YOU. Here is our proposition:

RELIGIO-PHILOSOPHICAL JOURNAL:

Enclosed please find 50 cents, for which please send a full set of 16 parts of John L. Stoddard's "Portfolio of Photographs, or A Trip Around the World." I promise to pay remaining \$1.50 in monthly installments of 50 cents each.

Name

City

State

No "sample copies." Everyone knows the famous "Stoddard Series."

THE
Proceedings of the Society for
Psychical Research

which have hitherto been obtained only by members and associates can be procured at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL as follows, a few copies having been placed in our hands for sale.

Part IX.	Vol. III.	Dec. 1885.....	\$1.20
" XVIII.	" VII.	Ap'l. 1891.....	.65
" XIX.	" VII.	July 1891.....	.65
" XX.	" VII.	Feb. 1892.....	.65
" XXI.	" VIII.	June 1892.....	.65
" XXII.	" VIII.	July 1892.....	1.00
" XXIII.	" VIII.	Dec. 1892.....	1.00
" XXIV.	" IX.	June 1893.....	1.

The Salem Seer.

Reminiscences of Charles H. Foster.

—BY—
GEORGE O. BARTLETT.

Contains an account of the life and wonderful powers of this famous medium, who was an intimate friend of Bulwer and gave that novelist the mystical elements of his "Strange Story." This can readily be believed after examining the reports of his experiences with investigators which read like fiction but are vouched for as facts.

For sale at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL. Cloth, \$1.00.

TRIP AROUND THE WORLD.

SPECIAL OFFER TO OUR READERS TO
MAKE THE JOURNEY ON THE
INSTALLMENT PLAN.

It is not everyone who can spare the time and money to go abroad, and it is not everyone who, though they may be entirely able to do so, cares to risk a trip across the ocean or to subject themselves to the annoyances and inconveniences incident to foreign travel.

By a stroke of good fortune and enterprise, we are in a position to offer our readers a tour of the world while sitting in the comfort of their own homes; to fully enjoy all that the most determined and indefatigable tourist can enjoy.

You all know Mr. John L. Stoddard's wonderful genius for travel and description, and you all know how unerring is his judgment in the selection of scenes to make interesting and instructive illustrations of the famous points of interest in out-of-the-way places in the world. Our portfolio of views have been taken personally by this noted traveler, and the descriptions are from his own pen. Why need you go abroad when you can have all that is worth seeing presented to your view under the direction of this admirable guide in your own home. He will show you through England; he will point you out the tower, Westminster Abbey, London Bridge, the Queen, Albert Edward, Prince of Wales; he will show you through Bonny Scotland, and describe for you Ellen's Isle in Loch Katrine; he will show you La Belle France and all wonders of Paris, that grand pleasure seat of the world; you can roam with him through sunny Italy and see the wonders of Rome and the beauties of Venice; Switzerland and the Alpine Heights will be made familiar to your eyes; and you can sail with him down the Rhine and hear his stories of the grand old castles that line its shores.

We have been fortunate enough to secure these views and descriptive articles from Mr. Stoddard himself, and have made of them a series of art portfolios, each of the series containing sixteen or more full-page views, 8x10 inches in size, printed on heavy enameled paper and substantially bound. The series complete will make a picture gallery of inestimable value and interest, and contain articles descriptive of the scenes in the language and style that has made Mr. Stoddard famous the world over.

To each of our readers who will send 50 cents to this office, together with a coupon promising to pay the remaining \$1.50 in three monthly installments of 50 cents each, we will mail sixteen of these magnificent art portfolios, 256 views in all. For this trifling outlay you can have a delightful tour through France, England, Ireland, Norway, Sweden, Germany, Palestine, Switzerland, Austria, Italy, Brazil, Mexico and the United States. Remember we trust you for \$1.50. Send along your 50 cents and get the full set at once. See our announcement elsewhere.

Says the New World: Punish severely everything in the nature of force, intimidation, threats or violence, or incitements to any of these, but concede in the fullest and most absolute degree to the men the right to organize for the purpose of securing joint action in the matter of quitting work. The government of a country like this cannot be too careful to avoid even the appearance of interfering with this right of organization or anything which this right fairly implies. And amongst the things fairly implied is certainly the right of duly constituted leaders to persuade, incite, entreat, or command the men who belong to the organization to quit their work.

Joseph Bosworth (1788-1876), the eminent English philologist and divine, says that the first signification of the word ghost (Anglo-Saxon, "gast;" Dutch, "geest" German and Danish, "geist;" Swedish "gast," as well as of the Latin "spiritus") is "breath" or "blowing." And I will say here, at the risk, possibly, of being laughed at by the vulgar herd, that I never hear the wind blowing, especially if I am in the woods alone or in a

house or castle surrounded by woods, that it does not have on me an effect which it is impossible to describe; a most soothing effect, which calls up the most delightful memories, associations, feelings and aspirations, and as it were removes me from time and space and ushers me into that unseen existence which is the ghost or spirit of this, and by and through which this existence has its very life and being. While in that state my mind becomes so exalted that I perceive in a minute or two that which would take me hours to put on paper; at the same time that my memory becomes so perfect that I am in the past as perfectly and completely as I am in the present.—"Old Timer," in Chicago News.

Miss Anne Whitney, the sculptor, has completed a bust of the poet Keats in marble, which is to be placed in the parish church of Hampstead, London, as a memorial from American and English lovers of the poet.

IMPAIRED DIGESTION.

The patient is required to diet. In building up and maintaining good health, milk is recognized as a valuable factor, but it is important that it be absolutely pure and sterilized. Borden's Peerless Brand Evaporated Cream meets all requirements. Entirely wholesome.

A NEW BOOK.

Hypnotism and Somnambulism.

Exhaustively treated in a volume of 304 pages and 76 original drawings by Bjorn and others.

—BY—

CARL SEXTUS

The Renowned Danish Hypnotist.

The book should be in the hands of every Spiritualist as a search after truth.

In *Hypnotism Laws and Phenomena* Mr. Sextus has presented the subject in a new and absorbingly interesting manner, giving in detail methods and results; making it easy for the student to become an accomplished hypnotist.

Among the subjects treated are:
PUYSEGURIAN SOMNAMBULISM
HYPNOTISM AS A REMEDY
HYPNOTIC METHODS
AND CONDITIONS,
HYPNOTIC CLAIRVOYANCE,
CRYSTAL VISIONS,
HYPNOTISM AND ANIMALS

and a chapter on Natural Somnambulism, in which this phenomenon is fully explained and illustrated. Cloth. Price, \$2.00.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

OUR BARGAIN TABLE.

Advancement of Science. Tyndall.....	10
A Presentation of the Doctrine of the Unknown, With a New Synthesis. Eccles.....	05
Childhood of the World.....	05
Duties of Liberals Toward Their Children. W. M. Salter.....	05
Haunted School House.....	10
Ingersollism and Christianity.....	05
Jesus and the Prophets Against Paul. Alshah.....	05
Man's Immortality. J. B. Loomis.....	05
Mental Evolution. Faraday.....	1
Religion of Spiritualism. Crowell.....	0
Spiritism. Heinrich Luedemann.....	1
Stories For Our Children. Hudson and Emma Tuttle.....	10
The Vestal.....	05
Game—Snaps.....	10
Game—Totem.....	10

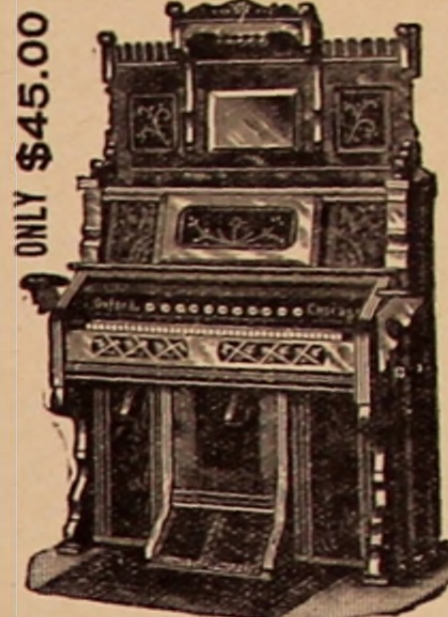
Each of the following sent on receipt of two two-cent stamps.

Bible Criticisms.
Cross and Steeple; Their Origin and Signification By Hudson Tuttle.
A Discussion Between E. V. Wilson, Spiritualist, and Elder T. M. Harris, Christian.
Mr. Heaphy's Ghost.
Luna Spiritualism. A Satire on Modern Phenomenalism.
Oration on Leadership and Organization. By S. B. Brittan, M. D.
Power and Permanency of Ideas. A. B. French.
Spiritualism as a Science. J. J. Morse.
The Absence of Design in Nature. Garrison.
The New Science. Mrs. Cora L. V. Richmond.
Three Plans of Salvation.
Woman. Mrs. Hurlburt.

THE CELEBRATED OXFORD ORGANS.—CONTAINS 122 CELEBRATED ORCHESTRAL TONED REEDS.

When you buy from us you pay the factory profit, and not agents' dealers' or middlemen's enormous profits. This beautiful Oxford Columbia Organ for \$45.00.

COMPASS:—Five Octaves, 11 Necessary Stops, 2 of 3-Octave, 2 of 2-Octave Each.



ONLY \$45.00

11 NECESSARY STOPS—All that can be put on a 4 set reed action without attaching bogus stops, viz.: Diapason, Principal, Melodia, Dulcet, Cremona, Vox-Angelica, Echo Horn, Celeste, Treble Coupler, Bass Coupler, Grand Organ and Right Knee Swell and Left Knee Swell. The above 4 set reeds and 11 necessary stops are placed at the disposal of the performer and the action is characterized by greater power, variety and brilliancy of tone, combined with the most exquisite purity and sweetness, in addition to the music contained in an ordinary organ.

DESCRIPTION OF CASE—Constructed of the best grade of solid hand-rubbed with oil, durable and strong, thoroughly seasoned, kiln dried, and made on scientific principles, each component part being paneled to prevent warping or splitting, with veneered panels, elegantly carved and ornamented; center panel on top fitted with a large beveled French plate glass mirror, with veneer panels on each side; exquisite fret work, brocade silk velvet trimmings back of all fret work, large music cabinet, swinging front fall board, two lamp stands, convenient handles for moving. It is entirely new in design, and is as illustrated in cut. The case stands on castors.

INTERIOR CONSTRUCTION—is simple yet scientific and durable, not liable to get out of order and easily adjusted in case of any disarrangement; working parts are free from friction and will neither break nor wear. Nothing but the best of material used, and you will never find in one of the Oxford organs blotting paper instead of felt; cloth instead of leather; oil-cloth instead of rubber; common board instead of three-ply stock.

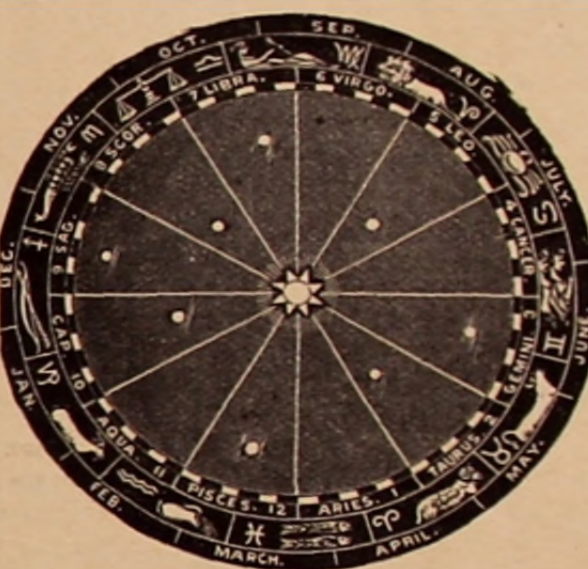
THE TONE—which is the most important part of an instrument, is full, sweet, round, sympathetic, and harmonious, with volume, variety and brilliancy, combined with great power.

THE BELLows—a very important part of a good organ, are of the best of rubber cloth and best quality of felt, with perfect stop action. They have an immense capacity and furnished, with the automatic valve for preventing an over supply of air, will never leak or wear out.

THE WARRANT—By our warrant we pledge ourselves in case our organ should prove defective in material or workmanship during a term of fifteen years to put the same in proper condition or refund money.

FREE—Our Wholesale Catalogue of Organs, Baby Carriages, Sewing Machines and Bicycles, quoting cash and time prices. Write for Catalogue at once and state which to send. Old Established and reliable. . . . 338 TO 334 WABASH AVE., CHICAGO, ILL.

THE OXFORD MFG. CO.



PLAY OF THE PLANETS.

This New Star Study in Occult Astronomy Contains:

1. A system for finding the positions of the planets in our solar system any day during seventy-five years of this century. This knowledge has for ages been held in secrecy.
2. Note—This information in any other form, if it were published, would cost from seventy-five to one hundred dollars.
3. This system also contains a chart which will give the positions and orderly movements of the planets for all past present and future centuries, with one annual correction, which makes it the greatest astronomical device ever invented by man.
4. The chart also gives the moon's relations to the earth and sun, and the regularity of its phases, for all time, in like manner.
5. The study contains a book on the occult meaning of the positions and relation of the stars as they operate upon the earth, and influence human life.
6. The work contains the Zodiac, and explains its signs.
7. The signs of the planets, the harmony and inharmony of their polarities is a feature of the study.
8. The effect of the planets upon human life, and the tendency to yield to their vibrations, is clearly stated.
9. The comparative force and energy of the aspects of the planets to the earth, is fully illustrated and explained.
10. The affinity existing between some magnets is illustrated.
11. The pure teachings of ancient astronomers illustrated and explained.
12. This study contains the basic principles upon which rests all of the Occult Wisdom, of both the Orient and the Occident, and explains and teaches in language comprehensible by all the eternal truths of infinity.
13. The closing pages reveal some of the wonders of time and space, of distance and motion, of power and force, of greatness and grandeur, and presents a picture to the mind's eye, which shows the wonderful relation and action of worlds, suns and systems, in all their glory and majesty.

This wonderful knowledge simplified and brought within the reach of all, for the small sum of

\$1.00, postpaid, upon receipt of price.

Suggestive Essays on Various Subjects.

—BY—

"ORMOND."

Subjects:

The Creation of Man.
Fall of the Awe.
The Solution.
The Philosophy of Existence.
The Nature of Man.
The Wealth of a Well Stored Mind.
The Life of Man.
The Pleasure of Life.
The Substance of Things Hoped For.
The Evidence of Things Not Seen.
The Art of Correct Reasoning.

Price 25 cents. For sale at the office of The Journal.

Herbert Spencer's
SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages.

"A very able and satisfactory exposition of the synthetic philosophy."—DR. R. G. ECCLES.

"One of the most candid and able expositions of philosophic truth to which this association has ever listened."—JOHN A. TAYLOR.

Price, 10 cents.

"As It Is To Be."

BY CORA LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

F. L. BURR, for a quarter of a century editor of the Hartford Daily Times, writes: Your experiences on the borderland of two worlds are curious and fascinating. The life we are leading here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment alter the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case, they materially aid us, as also in various unusual ways.

12mo. 260 pages, with portrait, art initial letters, profusely illustrated, with marginal notes, on fine satin paper, broad margins, paper covers, 50 cts. cloth, \$1.00.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

LIGHT:

A Weekly Journal of Psychical, Occult and Metaphysical Research.

All orders for the paper should be addressed to the Manager; all communications to the Editor.

Price 2d. per copy; 10s. 10d. per annum. Office, 2, Duke St., Adelphi W. C., London, England

Morse's Library

and

SPIRITUALISTS' HEADQUARTERS,
Florence House,
26, Osnaburgh Street, Euston Road,
LONDON, N. W.

The Religio-Philosophical Journal is always on the reading tables.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.

Pamphlet form, price 10 cents.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

RELIGIO-PHILOSOPHICAL JOURNAL

Founder and Editor, 1865-1877, S. S. JONES.
Editor 1877-1892, John C. BUNDY.

PUBLISHED AT 92 LA SALLE ST., CHICAGO
B. F. UNDERWOOD, Publisher and Editor.
SARA A. UNDERWOOD, Associate Editor.

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION

One Copy, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing *THE JOURNAL* stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and remittances made payable to B. F. UNDERWOOD, Chicago, Ill.,

Advertising Rates, 20 cents per Agate line.
Reading Notices, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

Prof. William James, of Harvard University, says: "I know a non-hysterical woman who, in her trance, knows facts which altogether transcend her possible normal consciousness, facts about the lives of people whom she never saw or heard of before. I am well aware of all the liabilities to which this statement exposes me, and I make it deliberately having practically no doubt whatever as to its truth."

The recent Senatorial investigation growing out of the charges of bribery against the Sugar Trust in connection with the tariff bill furnishes occasion for an important article which appears in the August number of the *North American Review*. It is written by Senator William Vincent Allen of Nebraska, who is a member of the investigation committee and who has taken a prominent part in its deliberations.

While the temperance wing of the Roman Catholic church rejoices at the decision of Mgr. Satolli and his pronounced attitude against the liquor evil, the edict is not a general one. He only sustained Bishop Watterson in his refusal to recognize Catholic societies officered by men engaged in the liquor traffic. This does not imply that all such societies are under the ban of the church, or that Bishop Watterson's conditions are to be imposed outside of the diocese.

Says the Springfield Republican: "Our people have the ballot, with that they can do anything within the sphere of government, for the majority rules. If the wage earners have grievances, if they labor under what they consider an unjust organization of industry, let them make the ballot their weapon and justice, not violence, their battle cry." This is good advice. But to make the ballot an effective weapon it must be used intelligently. The wage earners must have clearer ideas than they now possess, as to the industrial organization which is needed to secure them the fruits of their labor. They must know enough not to be deceived and misled by political demagogues. They must unite in a great organization, select for officers none but intelligent, wise, conservative,

yet positive and energetic men; and adopt a policy that will compel both the great political parties to pledge themselves to labor reform on penalty of overwhelming defeat at the polls. They have the numerical strength, if they know how to use this strength, to secure any reforms that are demanded in the interests of the people. Let them abandon the method on which so many organizations have relied heretofore and unite for the study and discussion of industrial questions and for their practical solution by the ballot.

Nothing is more common than for beginners to assume that every message they receive is a revelation from Omniscience. I am constantly asked questions about this, and always answer in the same terms. Treat every message from the invisible world exactly as you would treat an anonymous letter. Distrust it entirely until it is substantiated by tests. Learn to distinguish between the various sources of messages, as you would sort out anonymous letters by their handwriting. Those communicators who prove themselves to be trustworthy, trust, so far as your reason would lead you to trust the writer of an anonymous letter under similar circumstances. Distrust all others.—*Borderland*.

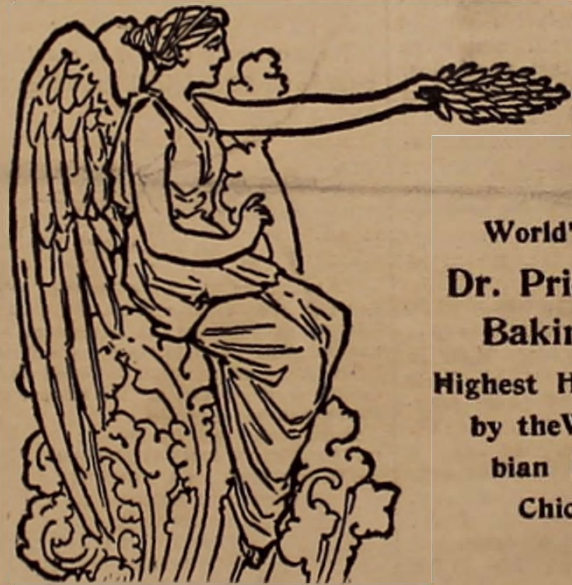
Professor James Bryce, the historian, in speaking of the economic future of the United States, says of corporate bodies: Why the power of these bodies should have grown so much greater in the United States than in Europe, and why they should be more often controlled by a small knot of men, are questions too intricate here to be discussed. Companies are in many ways so useful that any general diminution of the legal facilities for forming them seems improbable; but I conceive that they will be even more generally than hitherto subjected to special taxation; and that their power of taking and using public franchises will be further restricted. He who considers the irresponsible nature of the power which three or four men, or perhaps one man, can exercise through a great corporation, such as a railroad or a telegraph company, the injury they can inflict on the public as well as on their competitors, the cynical audacity with which they have often used their wealth to seduce officials and legislators from the path of virtue, will find nothing unreasonable in the desire of the American masses to regulate the management of corporations and narrow the range of their action.

It is not inconsistent with the modern doctrine of historical evolution that great moral and religious leaders should occasionally appear—those who seem to see the moral law through no effort of reason or struggle of experience, but to gaze upon it as it were face to face, and whose characters by nature are the incarnation of moral fact and force, which they have simply to live out in a natural way. The doctrine of evolution says, for instance, that the moral sense has been born of struggle—struggle, however, not always in the individual, but in the race. The same doctrine admits that what may have at first, long ages ago, been learned only by the stern discipline of experience may now have become intuition. Ralph Waldo Emerson was a moral seer. He looked upon the world's facts of truth and beauty at first hand, and reported what he saw. He used no other method than this. "I believe," he always said, "I must speak; but if you ask me reasons for what I thus speak, I cannot do it." And yet it was not because the reasons were not there. The reasons were back of

him in the ancestral thought and logic and exceptional moral experience of the generations from which he had sprang. Emerson's seership was the grand moral conclusion of a double ancestral line of noble aspiring and pure living, that could be traced back for eight or ten generations. The simple, unadulterated elements of truth, righteousness, love, purity—came into him more directly, more as the essence of his very being, than into most of us; and hence he spoke out of his own consciousness of them, and not merely from his reasoning about them. The moral sense, slowly evolved through ages, implies moral law in the universe and potential moral capacity in the lowest primitive types of humanity.

We have learned of the death of Samuel P. Jackson, of Monroe, Mich., which occurred May 6th. He was a man of rare intelligence, extensive knowledge, and noble personal qualities. He had fine conversational powers and when he spoke in public as he often did he never failed to command close attention. His thoughts were clear in his own mind and words were ever ready to convey them. He was respected by the community in which he lived for his high character. He held several public positions. He was a firm believer in Spiritualism and during his illness to the last spoke confidently of the future. At the funeral his neighbor and warm personal friend, Rev. R. D. Brooks, made some appropriate remarks from which a few sentences are given: "Our

friend rather enjoyed the society of ministers, being as familiar as they with scriptures, if not more so, and as fond of them. He was always ready, and seemed perfectly natural to him, to talk on religious subjects, and the future was a living present to him. If there was a virtue more conspicuous than another in his character, it was his unflinching honesty. He was no time-server. He held his opinions both on politics and religion when it was unpopular to do so, under a deep conviction that he was right. In business, in politics, in religion he was an honest man. That love upon which our brother delighted to dwell, especially as his end drew near, will embrace far more of our fellow beings than some are disposed to acknowledge, and I believe the spirit of my departed friend will parallel of its benefits in the world to which he has gone. Honored by his native State by being twice elected a member of the Legislature, he was equally honored by his adopted state; but a higher honor was conferred upon by the sense of loss felt at his departure from us. The memory of him, his courtesy, his kindness, his honesty, we will carry with us to the grave. He will be missed in this home made cheerfully by his presence; he will be missed on our streets; he will be missed by true and sincere friends, but I trust will not be missed among the just made perfect in the eternal kingdom, where there will be no more death, no more separation, where God will wipe away all tears."



The
World's Tribute to
**Dr. Price's Cream
Baking Powder**
Highest Honors Awarded
by the World's Columbian Exposition,
Chicago, 1893.

**World's Fair
Medal and Diploma**
awarded to

Dr. Price's Cream Baking Powder

The highest award was given on every claim, comprising superiority in leavening power, keeping properties, purity and excellence. This verdict has been given by the best jury ever assembled for such a purpose, backed by the recommendation of the Chief Chemist of the United States Department of Agriculture, Washington, D. C., who made an elaborate examination and test of all the baking powders. This is pre-eminently the highest authority on such matters in America.

This verdict conclusively settles the question and proves that Dr. Price's Cream Baking Powder is superior in every way to any other brand.

NOTE.—The Chief Chemist rejected the Alum baking powders, stating to the World's Fair jury that he considered them unwholesome.

THE RELIGIOUS AND PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, AUG 18, 1894.

NEW SERIES—VOL. 5, NO. 13

Publisher's Announcements, Terms, Etc, See Last Page

THE OPEN COURT.

PHENOMENA REQUIRING SCIENTIFIC INVESTIGATION.

By E. V. S.

There are probably forty or fifty mediums now giving materializing séances in the United States—successors of the two Vermont farmers, who were the pioneers in this form of phenomena, and whose singular powers Col. Olcott investigated and made public nearly thirty years ago. What these mediums show varies a little but has general points of resemblance. There is always a cabinet, formed as a rule by stretching a curtain across a corner of a room. The light is dim, but is sufficient to distinguish the height, size and general personality of the apparitions, but not to identify their faces. Usually the faces are veiled in white. There are certain so-called cabinet spirits who profess to control the phenomena and who make a rather more distinct appearance than the others. Forms appear that claim to be the dead relatives of the people in the circle. They give their first names only and talk feebly in a gasping or whispering tone of voice. They remain but a few seconds and then vanish behind the curtain. The relatives whom they call up for brief interviews are naturally much affected. They believe in the genuineness of the apparitions but cannot say positively that they recognized either face or form. The apparitions manifest an eager affection for their friends and a great pleasure to be able to come into contact with them on what they call the "physical plane," but they rarely make any effort to identify themselves further than by a name. The mediums resent any attempt to apply scientific tests to the phenomena as though such attempts were insulting to both themselves and the spirits.

I long ago became convinced of the possibility of genuine materialization. Some fifteen years ago I was invited by the Shakers of Mount Lebanon, New York, to spend a week among them and witness the phenomena of apparitions which they were then seeing. The circles were held in their meeting-house, afternoons and evenings. One of the Eddy brothers was the medium. I was in active newspaper work at the time and was a trained observer of events of all sorts. The Shakers gave me every opportunity to investigate the phenomena, putting the medium in my hands and allowing me to share a room with him. I made a list of eighty-odd forms of men, women and children, that came out of the closet in which the last farmer sat during that week of investigation and published the results of my observation in a New York paper. In the afternoon séances there was no attempt at darkening the meeting-house save to close the green shutters of the windows and the

forms were plainly visible. They were not veiled and many of them spoke distinctly.

Since then I have seen the performances of a number of the materializing mediums who travel about the country from town to town giving the exhibitions in the houses of enthusiastic Spiritualists at a dollar a head entrance fee. They are all persons of limited education, strong natural vitality, only moderate intelligence, eager to make money and as a rule utterly unwilling to help any sort of scientific test of their powers. Some of them carry about the reputation of having been exposed at one town or another, but this does not prevent them from going on with their business. Whether they perpetrate fraud or not, the best of them show some phenomena that are not to be accounted for on the hypothesis of fraud. No one has yet been able to explain how a stout, middle-aged woman sitting behind a curtain in the angle of a solid brick wall can produce forms of slender girls and of children that walk about and talk in a fair light. Recently at a materializing séance an Indian girl came out who talked with me volubly in the Chinook jargon used by the Indians on Puget Sound. Immediately afterwards there appeared the wraith of a little weazened-faced woman who spoke German well, and then came a child of about ten who ran about and sat on the lap of one of the ladies in the circle.

It seems to me that it is time some systematic effort were made to formulate the laws under which these apparitions are produced. Are they merely illusions thrown on our optic nerves by some mysterious power or are they actually made by our friends in the Spirit-world? Are they only the astral shells of the theosophists and do they float constantly in our atmosphere and become transiently visible by some unknown shifting or focusing of natural forces? Are they for the time being actual atoms of real matter drawn from the bodies of the mediums and restored to those bodies when they vanish from view? Some people who have gone further in the observation of these phenomena than I have been able to do, maintain that if you catch and hold a spirit form the medium is instantly brought out from behind the curtain and re-incorporated with it, to be denounced, of course, as a fraud, and that this is the law of materialization. If this is true why not demonstrate it scientifically with the consent of both medium and "controls?"

I suggest that a committee of competent observers be formed in some city like Chicago, that is much frequented by materializing mediums, and that a series of careful and progressive tests be made, calculated to develop the law of the phenomena, the results to be reported in THE JOURNAL from time to time. One simple test would be to place the medium on a platform scale, the arm of which should project through the curtain and observe whether there is any diminution in weight when an apparition is outside the curtain. Another would be to stretch a thin gauze netting securely in front of the medium and see whether any apparition could come through it. All tests should be based on the idea, not of exposing fraud, but of honestly seeking for the natural laws which bind together the two worlds of the seen and the unseen.

THE SPIRITUAL BODY—ITS FORM, ORGANIZATION, RELATIONS AND FUNCTIONS.

By PROF. PAYTON SPENCE, M. D.

I listen to the murmur of a caterpillar: "Oh, I am so tired—so tired of tediously creeping and crawling around on these little stumps of flesh, always hungry yet always eating, cravching coarse weeds and grass and leaves. I am so ugly and repulsive—no better than a worm—defenseless, and yet surrounded by a thousand enemies, an easy, helpless prey to the first comer. I wish I was dead." A brother caterpillar slowly lifts his head, and, with his twelve almost invisible little eyes looking feelingly upon the murmurer, replies: "Yes, death is the best thing for us, but only if we wait till we are ripe for death. Then they say we shall lay ourselves away for a little while, and presently come forth again new beings, with such new bodies, new organs, new feelings, new instincts, new loves, new attractions, and new thoughts that we shall not know ourselves, so beautiful, so strange and so wonderful shall we be; and that when we shall look back to where we left the rest of our people so painfully creeping and crawling in such multitudes on trees, shrubs and grass, we shall not know them, so new and different shall everything seem to us." "What," says the murmurer, "Not know my people, not know my brothers and sisters, not know myself? Then I do not want to die." Now I am startled by another voice, and I listen to the song of a butterfly: "Oh, isn't this gay? I am amazed. I am filled with joy. Who am I? Where am I? How came I here? Look at these delicate, exquisitely pointed legs. How nimbly I walk upon this honeysuckle, and uncoiling this wondrous, spiral tube, thrust it down into the heart of the flower and suck up its honeyed juices. See, I have twenty-five thousand eyes on this side of my head and twenty-five thousand on the other. No wonder the colors of the rainbow dance around me in endless kaleidoscope changes. And look at these great, spreading wings inlaid with gold, silver, pearls, emeralds, rubies, and dusted all over with diamonds. See how I float out upon the invisible air and sail around in this wonder-world of things so new, so strange, so beautiful."

With the foregoing analogy of the caterpillar and the butterfly before us, we are still prone to cling to the tradition that a spirit is but a repetition, an exact duplicate of ourselves, having the same body, arms, legs, trunk, head, eyes, ears, nose, mouth, brain, heart, lungs, liver, stomach, etc., and the same loves, attractions, repulsions, feelings, emotions, perceptions and thoughts that a human being has; and this belief we are inclined to cherish almost as a sacred truth in the face of the obvious fact that a spirit's relations to our elements, air, ether, solid, sapid and fragrant bodies are changed and revolutionized in an infinitely greater degree than are those of the butterfly as compared with those of the caterpillar; and also in the face of the almost equally obvious fact that a spirit must necessarily be related to other elements than those to which we are related.

Now such changed relations to our known elements, superadded to relations to new elements of which we know nothing, necessarily implies a totally different body from ours—a totally different

form, organization and functions, especially different organs of sense, necessarily giving rise to different sensations, different emotions, different perceptions, different thoughts together with a different language made up of new names or symbols for new sensations, emotions, perceptions and thoughts. It would not surprise me if a newly born spirit were even more amazed, bewildered and delighted than I have imagined the butterfly to be; and if like the latter, he should at first know nothing about the new world into which he has entered, and should be incapable of recognizing the beings and objects of the material world which he has left, because although he may perceive them, it is with new organs of perception which make them seem to be totally different from what they formerly were. This may be illustrated by the following case: Many years ago a boy who had been blind from birth had his sight restored when he was thirteen or fourteen years of age by Cheselden, by an operation for cataract. He of course had learned to know objects by feeling them, but when his sight was restored, he at first recognized no object whatever by sight, because that mode of perception presented objects to him under a very different aspect from that in which they had been presented to him by the sense of touch. So he had to learn to know things by sight by comparing his visual perception of them with his tactual perception of them. Thus, "having forgot on one occasion which was the cat and which the dog, he was ashamed to ask; but catching the cat (and knowing her from feeling) he was observed to look at her steadfastly, and then setting her down said: 'So puss, I shall know you another time.'"

The question of the form, organization, relations and functions of the spirit body, I discussed some thirty-four years ago, in a lecture delivered at Dodworth's Hall, New York, June 3, 1860, and published in the Banner of Light, June 23, 1860. The lecture is too long for me to pretend to give a satisfactory synopsis of it here; but I may say in brief, that in it I gave my reasons for believing that, as spirits, we are so changed in form, organization, functions, sensations, perceptions, thoughts and language or symbols of thought that upon our first entry into spirit-life, we know neither ourselves, nor those whom we meet there, nor those whom we left behind us in the material life; and that we must learn everything under its new aspect partly by our own observations, partly by the instructions of others, and partly by tracing our past relations and connections historically. No doubt many will say with the caterpillar: "If this is true, then I do not want to become a spirit." But blind, inexorable, merciless nature consults no one's whims or affections in any of her operations. I have been induced to return to the discussion of this interesting subject by the fact that, although the lecture referred to seemed to fall still-born upon my hearers and readers, yet I have recently been somewhat strengthened in the opinions which I then expressed by an occasional outcropping of what I deem a partial confirmation of them, or at least, a suggestion of something akin to them, in the very interesting and exceedingly valuable automatic writings of Mrs. Sara A. Underwood, as published in THE RELIGIO-PHILOSOPHICAL JOURNAL. The following are some of the appropriate quotations which I have collected from those automatic writings and which will show more clearly what I mean. For the sake of brevity, I omit the questions to which the quotations are replies; and I also often omit matter which precedes and matter which succeeds some brief but pointed extract. As I give the dates of THE JOURNAL in which the extracts are to be found, those who wish to read the full reports of both the questions and answers can readily refer to them.

When questions were asked of those who were communicating about their perceptions, feelings and mental condition on entering spirit-life, answers like the following were received, showing that they did not find themselves just what they were and as they were in earth-life.

THE JOURNAL March 17, 1894:

A.—"Can't see anything. I am told the questions you ask."

A.—"Sounds come from your voice, but strangely I am not able to hear. Pharos acts as interpreter."

A.—"Worried."

A.—"Yes, both worried and perplexed."

A.—"I am very much surprised."

A.—"Spirit life is too new. I can't understand yet."

All the remaining quotations pertain to spirit's changed environment, changed perceptions, changed thought, changed language and loss of old functions and characteristics.

THE JOURNAL, March 17, 1894:

A.—"Yes, both worried and perplexed. I am told that all sense perceptions shall die out of my new life."

S. A. U.—"This statement," said Mr. Underwood, "is remarkable from a philosophical point of view. I am quite sure that it did not emanate from my own mind."

THE JOURNAL, May 26, 1894:

A.—"Rather tough problem. There are certain phases of existence here which are not explainable to you on your plane."

Here Mr. Underwood suggested "that without sense organs and a material environment, conditions would be such, perhaps, that they could not be expressed in terms known to us, nor be even conceived by us."

Then came, in a very remarkable way, the following reply from Boehme, confirmatory of Mr. Underwood's suggestion: "But when we try to explain to those not yet beyond man's sphere we find ourselves at a loss because there is nothing parallel in this state of existence with your knowledge."

On another occasion it was written out: "We have different modes of thought from yours, and the spiral signs are most in use with us" (as symbols of thought). "Some of our less advanced scientists forget that on your plane our mode of control is not understood by you. Lines are made of such esoteric meaning that, while we understand at a glance, it is impossible for those on your plane to perceive any words."

THE JOURNAL, April 14, 1894:

A.—"Sense perceptions so changed."

THE JOURNAL, July 14, 1894:

A.—"Ah! don't you understand that we can't assimilate our thoughts to your vagaries. We could explain if you understood our nomenclature, but every environment has its language, and ours is altogether different from what you are accustomed to."

A.—"Ghosts of soul-forces cannot claim sensual sex characteristics."

A.—"Sex does not dominate spiritual planes. Sex is a sense attribute."

A.—"Yes, there is sex here; but not in the sense you understand."

From time immemorial, angels and spirits have always been thought of and pictured as human beings in form and organization, and conceived of as feeling, perceiving and thinking in the same manner that we do, and as communicating their thoughts by means of human language. Now it is pretty generally admitted that mediums are influenced by prevailing opinions and convictions, and especially by what is firmly fixed in their own minds; and that their communications are apt to conform to such opinions, convictions and fixed ideas. Mrs. Underwood is, of course, no exception to this rule; and, hence, communications through her hand would, as a general rule, be shaped into an agreement or conformity with the universal belief (which was also, no doubt, her own belief at first) that spirits are but duplicates of human beings in form, organization, functions, thoughts and language. The fact, however, that such revolutionary ideas as are contained in the quotations which I have given from her automatic writings were forced through her organization in spite of the prevailing opinions and of her own preconceptions, gives us much reason for believing that they emanated from outside intelligences struggling under difficulties to give us some faint concep-

tion or suggestion concerning their own nature and mode of life as compared with ours.

"INDIVIDUAL RIGHTEOUSNESS."

BY PROFESSOR J. B. TURNER.

Throughout our physical and moral existence, we are surrounded and filled full with two entirely distinct classes of laws of being, namely:

1. A very few laws of unity and harmony which bind all things, men and beings together in one harmonious, coöperative, united whole.

2. An infinite and wholly unthinkable number of differentiating and discriminating laws which mark and discriminate each thing, man and being, as being a somewhat different thing from everything else that ever did or ever can exist.

These laws of universal union, in addition to their comparative fewness, admit of being summed up into various expressions, signifying their entire whole, or larger or small classes of their entire whole, which are in some one respect alike. For example: Our great law of political unity and harmony that requires equal rights for all men under God and the law; and also our laws of physical unity and harmony of sun-rises and sun-sets; our uniform laws of days, years, seasons and months. But how endless and perfectly impossible is it to describe, or even think of all the laws of differentiation which mark off and discriminate each of the units in these vast piles of being, as different and distinct from all other units in the same or kindred piles. Even the child might learn to apprehend and to clearly state their laws of unity and of harmony, while even all the angels in heaven could not clearly learn to state or even to discriminate all their laws and facts of differentiation and disagreement. In physical unions, it is easy to see that if every atom should be endowed with an innate capacity of attraction toward a place of its own rest and safety and a repulsion from all other places, the whole vast physical framework would fall into and retain the multitudinous forms which it now exhibits. And so if all the active life-powers and will-powers of the universe should be attracted toward the places and pursuits of its own best and highest well-being and repelled from all others, it is possible to see how a kindred moral harmony might ensue. But all this implies a law of repulsion and attraction in the atoms themselves, and an analogous power of self-direction, self-choice, self-government and self-control. In all the units of the social order each one must work toward and for the highest good of all, or there can be no such order, and each individual of the successive generations must be taught, educated, habituated, and constrained to the ends and uses of that order that he may know his universal place, and take it, and fulfil it.

Now the entire whole of our proclaimed and commanded Christ-word is directed exclusively toward giving this precise information to every child and man born into the world. At least, such is its claim, and its only claim. If it is an entire failure, the State and the church, the school and the press ought with one united voice to denounce and expose it. If it is a triumphant success, they ought with one voice, as unitedly, to uphold and support it. If it is only a partial success, it is still their united duty to accept whatever of truth there may be in it, and to clearly point out its remaining deficiencies. For either one of them to strive to skulk or dodge such supreme responsibilities shows them to be utterly unworthy of the support and the confidence of a great and free people; all of those basal institutions are founded upon the settlement of these most primal, moral and political truths; and so primal, vehement and urgent has their discussion already become that as American citizens we have no time to waste upon the myriad little laws and accidents of mere individual differentiation in this, that or the other; so long as these higher laws of all possible union and coöperation over the whole world of mankind are in any sort of stake or of doubt. To try to evolve a unity and harmony of being, as a whole, ed-

of different orders and classes of being, whether as Spiritualists or materialists, as Romanists or Protestants, Mormonists or agnostics, by minute researches into their endless differentiations, whether after the manner of the scientific Spiritualists or agnostics, whether after the manner of the pure idealism of the Buddhist or the realistic imaginations of our modern sectarists, papal and Protestant, is a self-evident impossibility. For out of differences nothing but differences can be evolved, and out of some universal self-conscious unity and harmony all minor unities and harmonies must, of necessity, be evolved. This is my objection to prosecuting the differentiations of Spiritualism or of any other possible "ism" as the basis or means of the unity and harmony of being, as a whole or even in part. And I maintain that Jesus of Nazareth is the only philosopher, teacher, writer or speaker who has ever given to the world a self-evident demonstrable platform of truth which renders such a universal unity and harmony a rational possibility even of hope to mankind, as it stands before us in the Greek text of to-day in his own proclamation of his kingdom of the heavens, not to a part, but to the entire whole of mankind. And whenever we get through with arguing our infinitude of differentiations and of doubts, of gnostic or agnostic imaginary Buddhisms, or of equally imaginary orthodox or heretodox symbolisms, we shall all come back to the simple faith of the Christ-word, that the real "logos," cause, or reason of all good or evil here and now to-day will in like conditions continue forever the same, and is a matter of simple individual human experience interchangeably the same forever.

ANOTHER SIDE TO THE NEW ERA.

BY CELESTIA ROOT LANG.

I.

On taking up *The New Era* my attention was first attracted to its enormous sales, twenty thousand copies within the first six months, and I confess my curiosity was aroused to ascertain the secret which had supplied so great a demand in the mental economy, and which must be hidden between its covers.

Such statements as this, "We are entering on a new era of which the twentieth century will be the beginning and for which the nineteenth century has been a preparation," I passed over as an oft repeated and foregone conclusion; but when I read that the work attempted to trace some of the general lines of development in the past, to note their present trend, and, within certain limits to project them into the future I pushed on through the first chapter with renewed courage where nearly at its close I found the summing up statement, "The changes which have been very briefly recited have a significance which is simply boundless. During this century the barriers which separated more than 800,000,000 heathen from the transforming influence of modern and Christian civilization have been broken down.... The contact of the Occident and the Orient has already produced in the latter unwonted signs of life. The dead crust of fossil faiths is beginning to be shattered by the movements of new life underneath." We expect as we proceed that the author will inform us what that "new life" is, of what it consists? "Among the Mohammedans, Jews, Buddhists, Brahmans, traditional creeds are losing their hold," here I put on my mental spectacles to see if I could discover the Christian or ecclesiastical system in the list of religions mentioned which are losing their hold, but I failed to find it either in the list or between the lines. "An intellectual revolution is sweeping over the world, breaking down established opinions, dissolving foundations on which historical faiths have been built up.... The door 'great and effectual' which is thus opened to the Christian church has been only partially entered. Noble as has been the work of modern missions, it must be regarded chiefly as one of preparation. The language of savage peoples have been reduced to writing, the Bible and a Christian literature have been translated into tongues spoken by hundreds of mil-

lions, schools and seminaries for training up a native ministry have been established, missionaries have learned much of the native character and of the necessary conditions of success. A foothold has been secured, a fulcrum found, the gospel lever put in place, and the near future will see the mighty uplift."

When I came to this forceful sentence, "The gospel lever put in place," I hurried up a little hoping to be in time to see the mighty uplift, and ascertain the basis upon which this gospel lever rests. Just here I came to the first cross-road and read on the guide-post, on the road to the right, "The Destiny of the Race." I took this road hoping to come up with some ideas that would help me to solve this knotty problem. As I read on I found many good things hinted at, but I soon found that the author was building the new era on the old ecclesiastical foundation without removing one of the old stumbling blocks of the creed of Christendom; although in *The New Era* they are very adroitly kept out of sight, and for this reason I desire to raise the curtain and bring to light some of the doctrines hidden in the old foundation on which the new era is based and on which the gospel lever rests, the mighty uplift of which we are to see in the near future.

Theologians and creed builders have always held the dogma of "future" reward and punishment as a basic principle in doctrine. They have recognized nothing higher as an incentive to right thinking and right living, or restraint to bad thinking and wrong living than the hope of reward and the fear of punishment; while both as motives appeal only to the selfish and sensuous side of man, and are entirely unworthy as a basic principle in the new era.

It is a well known fact, though often ignored, that the punishment taught by the orthodox expounders of scripture is merciless, purposeless, everlasting and administered extraneously, like a cruel master would torture his helpless slave for his own vindictive gratification or "glory." This they have held in direct contradiction to the teachings of Jesus whom they pretend to worship as God incarnate, and who distinctly taught that punishment is inherent in conduct, retributive and remedial. But the ecclesiastical teaching has been that failure to secure regeneration from original sin, would result in endless punishment in hell.

This they have described as unspeakable torment, in a place seething with literal fire, amid never-ending, relentless and entirely purposeless tortures of the most revolting, soul sickening ever conjured up; and all this was premeditatedly and for his own glory, conceived and provided by a tender, loving Father, for a large majority of his dear children.

The people have never really believed this hideous doctrine; yet it still remains a corner stone in the creed and it is preached from hundreds of pulpits to-day, and called gospel—glad tidings! But the most of them do think that the Bible teaches it, and this has done more than any other thing to bring the Bible into disrepute and cause the separation which is so much lamented between the masses and the church.

The reason of the widespread disbelief of the doctrine of hell as taught by the church, is not that the people have found out that the Bible does not teach it, for most of them, deceived by theologians who stand upon seventeenth century creeds, think that it does. But through their natural sense of right and justice and the unfolding of the divine or Christ in themselves they instinctively know that it is not true. Their intuitional faith in the essential goodness of the universe tells them that everlasting torment for even the very worst man on earth, would be unreasonable and unjust—utterly purposeless and entirely contrary to the teaching that God is our Father, infinitely good and all-wise.

Everlasting punishment would be purposeless. All finite suffering may work reform and regeneration; but from infinite torture no good could possibly come. It would be neither reformatory nor preventive, and the people would tolerate no human penal code which had a purpose short of these. It is ab-

surd for the church of to-day to persist in teaching the people to tolerate what is laid down in the creed as God's law, what they would not tolerate in their own code. The doctrine supposes that God creates his children without their volition, and then damns them for his own "glory" or gratification; and this, according to one branch of the church, often without giving them the power to escape, being predestined to be lost! One orthodox writer has said: "God keeps them alive in order to torture them forever." What a grand God that would be! No being short of an inconceivably wicked fiend could be guilty of such a purpose. So the people—wiser than the church—have concluded, through both intuition and reason, either that God could not be a good and loving Father as Jesus described him to be, and tolerate such things, or that the creed is wrong; and it is the most natural thing in the world for those who think on the subject to say within themselves, as for me and my house we will serve our idea of God, while you may serve the creed and the church.

(To be Continued.)

PHILOSOPHY OF MATERIALIZATION.

BY S. BIGELOW.

In *THE JOURNAL* of August 4th, Prof. Aksakof's theory of materialization impresses me as being very weak and based upon mere assumption, and as coming far short of explaining many well known facts connected with materialization. In the first place he presents no proof of his main premise, or as he calls it, "fundamental principle that every materialization includes a corresponding dematerialization of the medium." What proof has he of this? He has shown none, but brings it forward as a mere theory deduced from certain phenomena. Why not put the theory to a test. He could easily arrange so as to take the weight simultaneously of both medium and materialized form and see whether the combined weight corresponds with the normal weight of the medium, instead of assuming that, "it is logical to believe that the degree of materialization of the form must correspond to the degree of the dematerialization of the medium." "Logical to believe!" Quite likely, but I prefer a rational philosophy deduced logically from all the facts and phenomena available bearing upon the question. Does his theory answer such requirement? Will it cover well authenticated cases where the medium is in full and complete form, and several full form materializations are seen at the same time? I have long since had ample proof of materialization as an established fact in nature and have been a careful observer of related phenomena, and of theories and discoveries which seem to bear upon the subject and help me to formulate a theory which enables me to accept the many related facts and harmonize them into a rational system of philosophy. The main points of my theory I will try to put into form of words which I have never before attempted to do, nor have I seen it from others.

1. I recognize a universal ether filling all interstellar space, and maintain that it holds in solution in an invisible form the elements or constituents of all material bodies.

2. That there is a psychic or spiritual body within or connected with the physical body of every human being and that at death (so-called) the psychic body is withdrawn from the physical and thereafter is the habitation and instrument of action for the real personality, the ego, the divine human immortal germ which we have been accustomed to call the soul.

3. That after the change called death the individual is a real intelligent personality, retaining all the characteristic faculties, powers and tendencies of the former life.

4. That there are ways and means known in spirit-life, to some advanced spirits, by which the invisible, ethereal constituents of matter can be gathered, molded and shaped to suit their purposes and thus a complete material form, or any part thereof, can be produced by those who have learned the art and thus produce all the phenomena of the materialization séance as well as the many and various manifesta-

tions which are called material, such as the falling or throwing of stones, earth and other substances, the gathering in the hand by simply extending it of highly aromatic oils with wonderful curative powers, etc.

5. Or the material for form materialization may be obtained largely from the circle as well as from the medium. Why not, brother Aksakof? That is what has generally been believed as far as I have known. To assume that all comes from the medium and thus necessitating the corresponding dematerialization with every complete materialization, seems to me to be unnecessary, inadequate and not well supported by facts.

CLEVELAND, OHIO.

TABLE-TILTING AND TELEKINETIC PHENOMENA

BY PROFESSOR ALEXANDER, of Brazil.

[Accepted by the Psychical Science Congress Committee and read in part before the Congress held in Chicago, August, 1893.]

VIII.

As I was watching with astonishment these singular missiles, a small piece of clay came from behind a curtain of the door of the verandah, and touched me on the back. This, I confess, made me doubt (it is evident from the rest of his deposition that he means to say "doubt for a moment") the genuineness of what I saw.

After this a great many other stones fell to the ground, always directed without any apparent aim. It is to be noted, however, that most of them fell on the trunk and near the place where the woman servant was seated.

As it was very late, I went home accompanied by you and your family, all being very much frightened at what had been witnessed. When we had already set out—and at a short distance from the street door—we heard Sr. Araujo and your servant crying out that, as soon as we had turned our backs, they had distinctly seen passing along the verandah and through the transparent curtain a shadow like the form of a man. The two ran at once in search of the phantasm; but, although they went with lights all over the house, they found nobody.

After the withdrawal of the family and the passage of the shadow the stone-throwing ceased, as they informed me next morning.

To the above I was an eye-witness. I do not know the cause of such phenomena; nor will I venture to found any conjecture on them. To me they are a mystery.

JOAQUIM PEDRO NOLASCO DE OLIVEIRA.

This last witness was, it appears, the schoolmaster at Moura. Of the standing of the other four I know nothing; nor is it very important to classify them in a primitive society where there is much mutual respect, but almost no social distinction. It may be regretted that Lieutenant Barboza's wife and servants did not also testify to what they saw and that this gentleman did not make a more explicit statement of the precautions he undoubtedly took against deception.

It is seen from the dates that the accounts of the various deponents were written shortly after the occurrences—not, I should think, from notes—but from a memory recently and powerfully impressed. If any of the persons who figure in the narrative might be suspected, it would be the servants—certainly not the Sr. Germano whose passing by the house casually coincided with the first throwing of missiles. But it has been noted that the phenomena continued after the man had gone with his master on a journey, and that the witnesses actually saw the stones or bits of clay starting from places where there was no one to throw them. The houses of country hamlets in Brazil are of the simplest structure and very barely furnished; and there are no convenient nooks and corners where tricksters might practice their arts unseen.

The manifestations above recorded present several interesting points. They seem to have been at-

tached to the family, and not to a locality, for the changes of residence did not prevent their recurrence. According to Sr. Nolasco de Oliveira, the missiles acted as if the woman servant were the person to whom they were principally attracted, and, like the bits of wood in the carpenter's shop already referred to, they sometimes changed their direction while in the air. It would seem, however, that they were often visible at or near their starting point, as in the instance adduced by Sr. Manoel Alves de Mello, in which he saw a stone come out of a fissure in the wall. It is characteristic of these phenomena that the missiles, when they touched living people, did so in such a manner as not to hurt them, though they sometimes struck inanimate objects with great force. Still more interesting are the proofs of an apparently independent intelligence, not so much retained in the meshes of a life that has been lived, as working, however strangely, for a future end. Prayers and masses are required; and while a neglected promise is resented, those fulfilled are followed by a cessation of the annoyances.

Nevertheless, others may prefer to see in this vis a fronte the influence of the more pious members of the household, who possibly interpreted the occurrences as an appeal from some unshriven soul, and gave out or withheld the automatic power in accordance with their belief in the spirit's dissatisfaction or propitiation. Against this view there is the fact that the Barboza family did not seem to be particularly observant of the customary devotional practices. Before the phenomena began, there was not a crucifix in the house; and the Lieutenant himself was, from his own account, one of nature's materialists.

It is seldom that such good testimony as the foregoing can be obtained for stone-throwing cases—even when the psychical investigator is on the ground with his note-book. In three instances of comparatively recent occurrence I have seen with my own eyes what utter ruin and desolation may be brought upon a poor household by these uncanny events; I have heard and noted down the plaintive story of the sufferers, and then come to the conclusion that, however sincere the witnesses might be, their ignorance and want of precision deprived their evidence of any real value.

Putting these cases aside, therefore, as not provable, I will give in preference a second experience of Sr. Frederico Pereira. It is one of those incidents which are thought to be ridiculous by the many who will persist in attributing to things the qualities that belong to persons. Notwithstanding these good people, it will be seen that, although trivial in itself, the fact has really a certain significance which may be absolved from the accusation of absurdity.

The account, agreeing substantially with Sr. Frederico's oral deposition, was prepared by me and signed by him.

I was born of a second marriage, my father being a man of colored descent. A son of my mother's by her first marriage, John Rivera, was much offended by what he considered a mésalliance, and abstained from visiting her. The only exception he made for a long time was on her birthdays when a family gathering was held. Before his death, however, he took a liking to me; and under the influence of this growing sympathy his visits became more frequent.

On the 31st of April, 1882—or perhaps 1883—the first of these birthdays after his death, when we were seated at the table, a sound was heard by all as if money had been thrown on the floor and were rolling away. We looked for it but could not find it.

I then reminded the others that my half-brother John used to come to these gatherings, and surmised that the phenomenon might indicate his presence. At such an idea some of the younger persons present laughed; but I made them draw back from the table, and then asked that—if, in truth, it were he—the same token might be repeated, or some other given in proof of his identity. I had hardly time to shape this mental request clearly when a cup flew from the place where it was standing—struck against the sugar-basin and upset it. At the same time my

wife fell back into a trance, and, on receiving paper and paper, wrote the words, "My mother. Joso."

FREDERICO PEREIRA DE SOUZA JUNIOR.

RIO DE JANEIRO, December 31, 1892.

This narrative is confirmed by Donna Ephigenia, Frederico's mother-in-law, who was present on the occasion, and by a certain Donna Francisca and her daughter, who were among the guests. Taken by Sr. Frederico to the house of the latter people, I found that Donna Francisca's memory of the occurrence had become somewhat vague; but on being reminded of the circumstances, she corroborated them. Her daughter (also called Francisca) who afterwards came into the room, had a better recollection of the facts, and with more spontaneity than her mother confirmed Frederico's statements as to the fall of the money, the striking of the sugar-basin by the cup, the sudden trance and the writing of the words "My mother."

Her younger sister was also among the guests; but as she was at that time a mere child, she can no longer call to mind the details of what occurred.

I have reserved for the last the most complex and remarkable of my cases of telekinesis. It is one in which the evidence is very convincing to the investigator personally; but unfortunately the ill-health or professional duties of the principal informants have not allowed them to pass beyond oral depositions, and give their own written account of their experiences. Thus I am forced to the expedient adopted in so many of the lesser cases—that of clothing the testimony of others in words that do not really belong to them, although they may be afterwards appropriated by a signature. I can only say that I have been most cautious in verifying that the substance of all these written declarations is in exact agreement with the original statements of the informants.

The phenomena to be related took place in the house of a Sr. Corte Real, formerly an officer of the army, who now occupies the place of notary at the Chamber of Commerce, a position of responsibility in Rio de Janeiro. In this public capacity he has long enjoyed the reputation of an exceptionally honorable man. On my first visit of inquiry at his house I came to the conclusion that, in spite of his marvelous story, my witness was sincere, veracious and intelligent—an opinion which many subsequent interviews have confirmed. On these occasions I have conversed with, and heard the evidence of, his wife Donna Alayde, and his widowed sister Donna Adelaide, and have met the guests of his who were eye-witnesses to some of the phenomena. The affirmations of all these people are so positive and consecutive, their mental sanity is so obvious that the most skeptical of hearers could hardly refuse to be convinced. None of the principal witnesses of the case ever believed before their experience that the so-called spiritistic phenomena were even possible. They are—like most of the best families in Brazil—good Catholics, a fact that must be considered rather to enhance than to diminish the value of their testimony.

The house in which the phenomena occurred is rather a large one situated at No. 280, Rua do Conde d'Eu, Rio de Janeiro. It consists of two floors, the lower one being much more extensive than the one above. As usual in Brazilian houses of the better class, the principal apartments are spacious and the ceilings high. Some of the bed-rooms are, however, small; the Brazilians, like the ancient Romans, often sleeping in alcoves or cubicles. A European recently arrived would consider the rooms, with their floors necessarily carpetless on account of the climate, to be scantily furnished; but in this Sr. Corte Real follows the native usage. The plans annexed will now save further description while they will elucidate certain points in the narrative.

The account of Sr. Corte Real is drawn up from his oral deposition made a few days after the phenomena had ceased.

(To Be Continued.)

UNITY OF THE ORGANIC INDIVIDUAL.

We received recently from Dr. Edmund Montgomery, the biologist and philosophical writer, a personal letter, from which we take the liberty to give the following passages showing the tendency of scientific thought toward views of organic unity, in contending for which Dr. Montgomery has for a quarter of a century, stood almost alone among biologists:

The Unity of the Organic Individual, which I have maintained against the entire scientific world, is being more and more recognized. This contention is essentially and fundamentally that of naturalism against supernaturalism. For, if our being consists of a vast number of autonomous, elementary lives, only a supernatural power could possibly range such a host of separate individuals into organic shape, and aimfully direct their sundry activities in the attainment of unitary purposes. Every view that sets about building up the organism out of separate units, either by aggregation of molecules or of cells, implies a supernatural contriver and executor, becoming thus inevitably involved in outright fatalism. This was already well understood by Leibnitz, who likewise sought to construct the organism out of autonomous monads. He consistently arrived at the conclusion that "in the human being, as everywhere else, everything is necessary and pre-determined, and the human soul is a kind of spiritual automaton."—(Theodice.)

As I am much concerned that you, who have taken so much warm and staunch interest in my work, should know how leading biologists are beginning to understand the importance of this question, and are recognizing the structural unity of the organism, I will quote some recent statements:

"After what has been stated the body can no longer, as was formerly the case, be looked upon as a mere conglomerate of cells wholly separated from one another by membranes, and independent in their conditions of existence. There exist in the tissues and organs such manifold connections between similar and dissimilar cells as render it altogether justifiable to regard the entire body as a unitary map of living substance, in fact as a symplasme."—Article "Zelle" "Real Encyclopädie der gesammten Heilkunde," 1890.

"It was accepted until recently, that the plasmatic contents of plant-cells are completely separated from one another by cell-walls, that no material continuity existed. The question arose, how under such conditions the coöperation of separate cells in the service of the organism as a whole could probably take place. The problem found its solution in the discovery of slender protoplasmic filaments, through which the plasmatic continuity of the cells is affected."—Strasburger Rectoratorede, Berlin, 1892.

"The disturbance of the equilibrium in a single cell must be followed by a change of equilibrium in all other cells. This must take place because all cells are directly or indirectly connected by bridges." "The disturbance is thereby propagated throughout the entire body." "Now, as the germ-cells are intimately connected with the rest of the cells, a disturbance taking place in any other cell must make itself felt in the germ-cells."—Haacke Biologisches Centralblatt, July, 1894.

You see that the most prominent investigators are fast reaching the same conclusions to which I have long ago arrived. But by studying lowest forms of life, I was moreover enabled to gain an understanding of the shaping of organic forms, and of the interconnection and interaction of all essential vital functions. Not before biologists get to regard the protoplasm and its vital activity as resulting from an interdependent cycle of chemical changes, set going by the interaction of the organism with its medium, will they solve the problem of organization and vitality.

I think that my criticisms of molecular theories are unanswerable; such as Darwin's hypothesis of Pangenesis, Weismann's theory of germ-plasm consisting of biophores, Haeckel's theory of mindful

plastidules, Herbert Spencer's notion of physiological units endowed with creative and architectonic powers, and others of a similar kind which I have not specially considered.

I may also mention that the view I have been led to form regarding muscular activity, by recognizing its relationships to amoboid movement, is being likewise adopted. Formerly "contractility," an occult property, was regarded as the essential and fundamental endowment of muscular fibres. I showed that contraction is only a retrograde phase of a process whose reintegrating phase is accompanied by active elongation. I also insisted that muscular substance, by dint of its chemical changes, is itself the source of muscular force; and not, as was generally taught, a mere apparatus in which force is developed by means of the oxydation of food-particles.

On the strength of this fact I ventured to question the modern generalization of the convertibility of energy, in so far as it looked upon the material elements as passive vehicles of activity moved by transferred amounts of energy passing in and out of material systems. I am happy to say that the view of vis insita is likewise beginning to supersede the mechanical view of vis impresser.

My interpretation of natural occurrences and their philosophical implications is based chiefly on what I have learned by a close study of primitive forms of life.

OLD TIMER ON SPIRITUALISM.

"Old Timer" in the Chicago Evening News is after the Tribune of this city with a sharp stick, so to speak. We quote:

The Tribune further says:

"A belief in the existence of disembodied spirits does not by any means carry with it the necessity of supposing that those intangible shades are ever waiting for and watching a chance to scare children or to interfere in human affairs. The notion is much more consistent with the heathen thought of the Chinese, the Africans and other peoples still lower in the scale of civilization."

That journal further says:

"The aim was to help sensible people to see and remember that the belief in such things belongs to the infantile thought stage of the human race and that the nursery tales in which it is taught should be expunged from the mental pabulum with which the ordinary child is fed."

In answer to the above paragraph and in general to all the Tribune has to say anent the belief in the existence of departed spirits and their power to influence the living I now proceed to convict the Tribune, as it were out of its own mouth. For some time back that journal has contained advertisements and editorial articles recommending the Encyclopædia Britannica to its readers—especially to the young. This famous work, among other of its papers, contains articles by the foremost writers in England, Scotland and Ireland on the following subjects: "Witchcraft," "Spiritualism," "Apparitions," "Demonology," "Magic," "Astrology," "Animism."

Notwithstanding that the intent of the Tribune in both the editorials which "An Old Timer" is criticizing has been to prove that the notion of the belief in the influence of spirits in mundane affairs "is much more consistent with the heathen thought of the Chinese, the Africans and other peoples still lower in the scale of civilization," and that it "belongs to the infantile thought stage of the human race," the scope and intent of these Encyclopædia Britannica articles go to prove that from the earliest to the latest times, in the ages of infantile thought and those of the profoundest philosophical teachers, among the most enlightened and most barbarous peoples, there has ever existed a profound belief in the existence of familiar spirits. At the same time, the curious thing concerning this universal belief is that in all ages, in all countries, among civilized and savage races, in Africa, Asia, Europe, North and South America and in Australia, the mode of spirit mani-

festations has always been the same. The Spaniards found it to be precisely the same in Mexico and Peru as it was in Europe, Asia and Africa.

"Old Timer" proves his propositions in a two column article which concludes as follows: There is a unique fact connected with the belief in demoniac influence which deserves notice. This is that in every religion which has influenced mankind from the earliest ages two spiritual, as opposed to physical, forces have been acknowledged. One of these was the orthodox mode of possession, the other the heretical or demoniacal. While in all religions and governments the orthodox mode was acknowledged to be legal and permissible, the heretical was denounced and punished as a capital crime against both religion and the State. And the curious circumstance is, in connection with my contention with the Tribune, that while in its editorial columns that journal denies that there is any religious or historical proof that among any intelligent or respectable class of people there ever existed a belief in demonology, in its commercial columns it recommends a work to the rising generation which over and over again proves that a belief in demonology has existed from all time in the instances of every religion, every race and every nation known to mankind; and, more than this, proves that the belief did not exist during the infantile period of the world's thought to any greater degree and extent than it did during its most philosophical period. Socrates, Plato, Aristotle, Origen, St. Augustine, Bacon, Kepler, Berkeley, Sir Matthew Hale, Sir Thomas Moore, Blackstone, Coke, Cransfield, Shakespeare, and thousands of other profound thinkers were by no means the infants the Tribune, when its philosopher is not writing for revenue, would vainly make them out to be.

SPIRITUALISM IN THE BIBLE.

No one would guess from what periodical the following references are extracted:

Spiritual gifts—1 Corinthians xii., xiii., xiv.; Romans xii.

Spiritual circles—Acts ii.

Dreams—Matthew i.; Genesis xi., xxiii., xi.

Test mediums, seers, and prophets—Acts v.; John iv.; 1st Samuel ix., xxviii.; Micah iii. 5, 7; Deuteronomy xviii.

Slate writing—Exodus xxxii., xxxiv; Deuteronomy x.

Writing on the wall—Daniel v.

David a writing medium—1 Chronicles xxviii. 11, 19.

Psychology—Acts xiii. 9, 11; Mark viii. 22, 25.

Obsession—1 Samuel xvi. 14, 23; 2 Chronicles xviii.; Acts viii. 7, xix. 15.

Fire—Deuteronomy v.; Exodus iii.; Daniel iii.

Materialization—Luke xxvi.; Acts i., xii.; Genesis xviii., xxxii.; John iv., xx., Exodus iii.; Ezekiel viii.; 1 Corinthians xii.; Joshua v.; Numbers xxii.; Daniel viii.

Mind-reading—Mark ii. 8, 9; Matthews xii. 25.

Healing—Mark iii., vi., vii., viii.; Acts iii., v., viii., xiii., xviii., xix.; John v., xi.; Matthew vii. 15, 17; ix. 31, 34; xii.; 2 Kings iv., v., xii.; Ezekiel ii.; 1 Samuel iii., x., xvi.

Open-eyed mediums—Numbers xxiv., 1, 4.

Shut-eyed mediums—Acts ix. 1, 19.

Destroying mediumship—Acts xii., 16, 19.

Developing mediums—Matthew x.; Mark i.; Acts ii. 4, 18; viii. 15, 19; xix. 11, 12; Ezekiel ii. 1, 10; 1 Samuel iii. 8, 13; x. 1, 11. Prophecy—Revelation vi.

Trance and voices—Acts x., xi., xxii.

Trumpet and voices—Revelation i., iv., v., vi., viii., xviii., xix., xxi. Be spiritual—1 John iv. 1.

These are from the Agnostic Journal. It is the most surprising paper imaginable. A good half of its pages are taken up with theosophy; the religion of complete revelation, and certainty about everything, ventilating itself in a paper whose very raison d'être is inquiry and suspension of judgment. A good deal of space, too, is occupied very worthily by some interesting letters of Mr. Maitland's, on the relation of reason and intuition, which to quote in fragments, would be to spoil, and which space considerations forbid us to quote entire.—Borderland.

STANDARDS OF VALUE.

As mankind advances in civilization its standards of value are changed not always in the direction of progress, but rather to fit its cumulative trend, and those standards mark its limitations and retrogressions as well as its forward movements.

By standards of value we mean the things held in highest esteem by which we rate all lesser things, as in the commercial world gold is the standard of value of the baser metals, and of the monetary world.

With primeval man physical strength and prowess were naturally the standard of value since they alone secured advantages not otherwise attainable by the individual—then came family and tribal power developing later into nationalities. Intellectual gifts, by which the physically insignificant could seize and hold and sway the multitude with more power than courts and kings, was ere long reckoned among the standards of value. All along among all these wealth, or its equivalent money, has been held as one of the most unfailing of these standards based upon man's physical rather than his psychical needs.

But always spiritual man has asserted, fitfully and feebly at times, but again with force and fervor, the higher standards of value based on everlasting truth and the elements which go to the upbuilding of character, individual and national. In times of need and peril these elements were perceived to be the real standards upon which all that is permanent stands and abides. And these higher, most necessary standards are made up out of the spiritual being, the universal in man and have nothing whatever to do with the merely possessive ego, for they must share with all and work together for good before their value can be appreciated. Honor, patriotism, magnanimity, veracity, wisdom, valor, unpurchasableness, high mindedness, charitableness and helpfulness—these are the veritable standards of value which lose nothing of their virtue through any changes made by time or events.

There are periods, however, when man's world by reason of vacuity and purposelessness rolls along in broad, deep ruts of social custom and conventionalities. Then the higher standards are forgotten, and lost sight of for the time being and selfish, ignoble and sordid lives are the result. He who wishes to rule his life by nobler laws and walk on the heights is considered a dreamer or a fool, and is held in derision by his fellows.

We are living in one of these periods at the present time. Money has been found, so many think, to be all-sufficient to purchase all that man's nature craves; place, power, reputation, friendship, love. The man of ignoble purposes and shallow ambitions can pose as an intellectual thinker by buying the brain-work of some one or several poverty stricken sons of genius and passing it off as his own. Injustice reigns rampant in our courts of law where the rulings are generally in favor of those who can afford to pay for the best legal ability. The most common place woman with money can buy a title, a recognized social position and power. The most brutal man of wealth can buy wit and beauty as his mated companion. So frequently is published praise of an otherwise obscure and worthless person bought and paid for by that person, that a man of real merit winces and recoils as from a disgrace to have the self same formula truthfully used regarding himself. That which is based on falsehood lowers the real meaning of words.

To one accustomed to breathe the fine, pure atmosphere of the higher life, to judge actions by true standards, to value all things according to their real worth, there comes a stifling most uncomfortable spiritual sensation when his work or circumstances bring him into the sordid atmosphere of the money-worshippers, even when these may be superficially considered his social superiors. Costly and fashionable clothing, high-priced furniture, the flash of color which speaks of expense in adornments, the veneer of surface breeding all these so good in their place where the sordid spirit is absent, give added heaviness where the commercial spirit reigns and

puts its tags of money value even on the higher virtues.

Gilbert Parker, an Englishman, in a recent article on "American Life" in the Independent touches on our low standards of value as follows:

"You can always appeal to the American upon the basis of morality, even when he is not moral, and you can touch his chivalry—even in New York—so long as you do not have too old-fashioned ideas of morality as applied to business. I do not say that the American's ideas of honor consist mainly in respect for and loyalty to the home—and he has both; but I do say that that most admired faculty, how to 'shape' a smart deal, makes inroads on the general sense of commercial honor; that in urban America it is more to the point to follow Iago's advice, 'Put money in thy purse, Roderigo,' than to publish how that money was got; just as it is of more importance to be approved of Mr. Ward McAllister, the arbiter for the Four Hundred, having fifty thousand dollars a year, 'and not another thing,' than to have had a sweet family name for generations, and to earn five thousands dollars a year.

'He was not up to our standard,' said a New York girl to me, of a man whose ring she had worn for a season and then dismissed.

'No? He is a good fellow, I thought,' said I. 'He's handsome; and he's coming on in his profession.

'Oh, I loved Jim dearly,' she said. 'Of course he was nice, but I'd have made him miserable; his people aren't up to our standard.'

'Not so rich, you mean?'

'Of course not.'

Yet Jim, as I knew, came of a good old Boston family, from Beacon street, and Jim knew about ten times as much as her father and brother put together; and Jim is well out of it."

Doubtless Mr. Parker would find English society as amenable to improvement in its standards as that in America, but no harm is done by pointing to defects in our social structure wherever they are clearly discernible. If we don't know wherein we are deficient, there is not much hope for improvement.

There can never be any advance made, or vital progress until the true standards of value become the rule of life to all. How then can this be made possible? These standards are above all spiritual standards; they are those that work for righteousness, and toward the good of all, and every true Spiritualist who understands the beautiful and glorious possibilities open to man through the highway of spirit life, should here and now weigh and measure all temporal things by these spiritual standards even when to do so may seem to lead to present loss or to close the door against some pet ambition. Our souls grow happier and stronger every time we reach upward to these higher standards of value, even as we feel within ourselves deterioration and loss of spirit power when we accept the lower standards. Every upholder of right standards of value shall rally around him many a faltering soul, and he will then understand Emerson's words,

"He that feeds men serveth few;
He serves all who dares be true."

S. A. U.

MELIORISM.

George Eliot said that she was neither an optimist nor a pessimist, but a meliorist. It was she who contributed to our language the word meliorism.

The world as we know it, is certainly not perfect. The theory that "everything is for the best," in the sense that all events and actions are such as admit of no improvement, destroys all distinctions between just and unjust, between right and wrong, and renders impossible any rational theory of morals. On the other hand the theory that the universe is essentially evil, that man is naturally depraved and corrupt, that life is not worth living, is contrary to human experience, and if true, or generally believed to be true, would be the paralysis of effort and the despair of philanthropy.

History, observation and common sense unite in

declaring that our world is one in which are both good and evil, right and wrong, and in which man's volition counts as a factor in helping or hindering human progress. A libertine may destroy the peace of a family; a philanthropist may add to the sum total of the happiness and comfort of a community; a tyrant may bring war, orphanage and misery upon a nation; a wise statesman, a great ruler, may lift a people to higher and happier conditions, by securing to them the blessings of prosperity and peace.

Evidently the true theory or view of man and nature is that designated by George Eliot as meliorism; the theory that the world is neither perfect nor hopeless; that things are neither wholly good nor wholly bad; but that conditions of human life are imperfect and can be improved; that humanity is in a process of development which can be accelerated; that character and conduct are not what they should be, but that they can be elevated; that the natural and social conditions of life are defective, but admit of amelioration, and that it is the duty of every man to make the world better, in some way, for his having lived in it. To this result every one contributes who discovers a new truth, invents a new machine, lightens the burdens of labor, breaks down the barriers between man and kind, confronts public opinion and battles against popular error and wrong, or who teaches larger views of God and of human destiny. To this great army of meliorists belong the statesman who sacrifices popularity to right, the reformer who combats hoary-headed abuses and strongly fortified errors with no thought of reward, the patriot who for principle suffers imprisonment, the martyr who for conscience's sake expires at the stake while the crowd sing hosannas to the Lord.

The self-sacrificing heroes of the world give to it its moral ideals. In the wrong done them justice and right are violated; but in their devotion to principle in the face of torture and death, mankind are taught by example, the loftiest morality is inculcated and the noblest type of character is exalted. Even the martyr in a just and righteous cause finds joy and consolation in his sacrifices of temporal pleasures and advantages. Spinoza excommunicated, cursed and pursued, could say, "Though I were compelled to admit that all I had found by aid of my reason were idle and useless, I should not thereat repine; for the pursuit of it has been my joy, and I pass happy, tranquil days, not in complaint and sighing; for I have that great consolation, the knowledge that everything that comes to pass falls under the will of the most Perfect One."

Spinoza did not believe that right and wrong were one and the same, but that every one should do the right, and that failure and wrong ever would serve as stepping stones to better conditions and would thereby strengthen the positive good of the world. Slavery was never right, yet when it became a substitute for the horrible massacre of prisoners taken in battle, it was one of the signs of progress and one of the proofs of meliorism. And so suffering, even though it be unjust, begets and develops sympathy which unites men, and serves as the sculptor's chisel to give symmetry and beauty to the soul. It is said of Jesus that he "bore the burden of the world; by his stripes are we healed; he died that we might live." But when we see that suffering is the common lot of man, and that everything we have of value has come by suffering, by the suffering of millions, through thousands and hundreds of thousands of years, how foolish to take a single individual, however great, and make him the incarnation, the embodiment of the suffering that sanctifies and saves mankind. Says a writer, "Crossing the ocean in a steamship, seeing how the ladies and gentlemen march up and down the stately deck,—the men idly puffing their cigars, the ladies chattering their idle gossip, a hundred people stretched out in easy chairs, reading novels, sitting at tables eating delicious food, I have thought of those men down below, a hundred or more, sooty, grimy, black, ignorant, feeding the furnaces, shovelling in coal, dragging out ashes, doing it night and day, day and night, unceasing from morning until midnight, scarce ever

having a glimpse of the sun, never watching the serene moon, seeing nothing but these awful fires, now and then only pushing their black faces out of some porthole to get a little whiff of the air lest they die,—that is the history of humanity."

This is a true picture. The great mass of the martyrs are those uncrowned and unknown. But this only illustrates the mistake and folly of making notoriety the test of the value of human service or of judging men by conventional standards of social respectability. The man "down below, feeding the furnaces," may be morally and even intellectually far above the men airily puffing their cigars, the ladies chattering their idle gossip, hundreds of people stretched out in easy chairs, reading novels; sitting at tables eating delicious food." "The rank is but the guinea's stamp. The man's the gowd for a' that."

SYMPATHETIC STRIKES.

There is one lesson to be learned from the strike of the American Railway Union against the use of Pullman cars which may easily be lost sight of, although it is in the very forefront of the whole matter. The President of the Union is reported to have declared, after hearing the remarks of Judge Woods as to the limitations of the rights of employes to strike, that if the law were correctly stated "workmen are slaves and have no right to desist or defend themselves." He affirmed that Judge Woods had practically decided that it is illegal for organized labor to strike. In commenting on this statement one of the daily papers affirms that the right of employes to make a common demand for higher wages, or to protest unitedly against a lowering of wages is not affected. That is they may strike to prevent a reduction of wages or to obtain an increase of wages, but for nothing else. Mr. Debs' language although exaggerated, as would naturally be the case under the circumstances, was doubtless intended to intimate that the question of wages was not the only one which a strike might be necessary to deal with. There was indeed no question of wages directly involved in the strike by the members of the American Railway Union. It would not have taken place, certainly, if there had been no Pullman strike, but even in this case if it had been a question of wages merely the strike would probably not have taken place when it did, if at all. There were other matters involved, such as rent and certain charges which were asserted to be too high, and the treatment of the employes by some of the officials.

It is evident that, if workmen can strike only in connection with the question of wages, then in relation to all other matters they have no power to attempt to enforce what they consider their rights. Therefore, so long as the employers cannot be compelled to arbitrate disputes between them and their workmen, the latter can do nothing in a body to resist tyranny or exorbitant demands. If such is the case, they are restricted to their individual efforts which are known to be utterly inadequate to deal with any disputes between masters and men. But it cannot be so. Take the question which is agitating the labor world in this country and throughout Europe, of an eight hours working day. To say that working men have not a right to combine on that question, and if they think fit to refuse to work unless the point in dispute is conceded, would be absurd. So long as strikes are recognized by law men are entitled to use the weapon thus provided for them to enforce any demand they wish, so long as it is not illegal. Take the case of the miners of this State. It appears from the annual coal report just issued by the State Bureau of Labor Statistics that the infamous truck system is still in operation at a large number of mines, notwithstanding that a special Act was passed to abolish it. Although the Act has been declared by the Supreme Court to be unconstitutional, the miners would be quite justified in combining and striking against the truck system, or against any other abuse of power by the colliery proprietors.

This opinion is quite consistent with the language of Judge Woods, who says: "There is no question involved here of the right of railroad laborers, or any other class of laborers, or all laborers, to combine to organize, and to choose a head, and to have the benefit of that head—entitled to take the advice and counsel of the men thus chosen—but it must always be advice to do a legal thing." There is nothing to show, moreover, that the strike made by the American Railway Union against the use of Pullman cars would have been illegal before the passing of the Interstate Commerce Act. The injunction issued against the officials of the union was under the provisions of that statute, or rather under the subsidiary act of 1890. Judge Woods in defining the charge against the officials said the essence of the charge is that the defendants "participated in this combined movement to prevent the use of Pullman cars by the railroads that operated in and out of this city, and incidental to that direct purpose they had interfered with the whole body of the interstate commerce as carried on by these railroads." It is a question solely of inter-State commerce, and probably of government mails as well, and so long as these are not interfered with there is nothing to prevent working men from combining to enforce anything which is within the scope of their work, or outside of it by way of sympathy so long as it is not within what may be termed the law of boycott. As to this we do not propose to say more at present than to point out that, although the attempt to boycott Pullman cars, and therefore the sympathetic strike itself, even if not illegal, was injudicious, it by no means follows that it would have been wrong, apart from the question of interference with inter-State commerce. Refusal to handle material from a particular locality, or from particular manufactories is not an uncommon source of a strike, and until the point has been judicially decided on appeal it cannot be said that the refusal to handle Pullman cars was in itself illegal.

With reference to the limitation of the right of railroad men to strike, brought about by the Interstate Commerce Act, it is very probable that the Act was never intended to apply to them. The railway companies adroitly made use of a general enactment, originally aimed at themselves, to down the American Railway Union. In the long run the companies will doubtless find they have made use of a boomerang which will rebound to their discomfiture. Meantime while they have emphasized the public feeling against strikes and their attendant evils, they have also drawn the attention of the public and of the government to the unsatisfactory relations between capital and labor. From the standpoint of the American Railway Union, therefore, this sympathetic strike was apart from the question of legality, justifiable. We trust, however, that it will be the last, and that working men will now so perfect their organizations, and so combine them, that when the day of election arrives they will be able to cast a united ballot, and help to cleanse the Augean stable of railway robbery, monopoly, and political jobbery, and make such provisions that all future questions between capital and labor shall be decided by a competent and honest tribunal in the interests of the right and not of the might.

REASON VS. AUTHORITY.

The Catholic Review thus logically states the fact that an infallible supernatural revelation necessarily implies an authoritative and infallible tribunal for deciding what is the truth, according to this revelation: "The case briefly and simply stated is, authority versus private judgment. If Almighty God has given us a revelation of divine truth and required us to believe it as a condition of eternal salvation that truth must manifestly exist outside of us and it must come to us with a voice of authority. All its great essential features must have been ascertained and handed down from age to age with the means of knowing certainly that it is the truth of God. For this purpose it is clearly necessary that there should be an infallible tribunal for deciding disputes and

showing clearly and definitely what the truth is. That tribunal decides the essentials of faith and morals, while outside of those essentials—those ruled cases—liberty of opinion and discussion may be allowed. If there be no such an authoritative, infallible tribunal Christianity as a supernatural system is a myth and every man may be a law to himself—his own infallible teacher and guide, and think and act as he pleases."

It is Rome or reason. There is no possible consistency in the ordinary Protestant position that the Bible is an infallible revelation and that every one has the right to interpret it for himself. And practically, as was shown in THE JOURNAL recently, the Protestant sects have not encouraged the exercise and have not admitted the right of private judgment in matters of faith. They have offered their creeds as truth and authority and have denounced as "infidels" and "heretics" those who have rejected them, wholly or in part. Still the exercise of the right of protest implied in the Protestant movement and with which the Protestant Reformation began, could not be suppressed by inconsistent appeals to confessions and articles of faith, nor by the stake and the fagot. The influence of ecclesiastical authority has gradually declined and enlightened human reason though not infallible, is now being recognized by some of the more liberal Christian sects as well as by millions outside of them all, as man's highest and best guide in religious matters as well as in secular affairs.

By bribery of legislators and government officials, by using the power and secrecy of railway management to bring large profits into their hands from speculation, by buying for the railroads at exorbitant prices property owned by themselves, by irregular leases and like manipulations, and by secret rate discriminations in behalf of some shippers and towns at the expense of others, the managers of the roads for a quarter of a century have been corrupting the springs of public virtue and robbing the masses of the people to build up great fortunes for themselves and the small class which has been nearest to them in favor. And to a great but a less extent this process is going on still, in direct defiance of law where the law does not work for their advantage. After Debs has been disposed of, the question will remain whether there is to be law enough in this country to reach also these other offenders under the interstate commerce law. Of the two, they are the more dangerous. The United States courts have had no trouble in finding reason and precedent enough to stop Debs, and where there have not been precedents, they have not hesitated to make new ones, and the public generally has approved. Now let us have equal latitude given to reason and precedent in cases involving dishonest railroad management.—Springfield Republican.

Is it so strange that, amid the manifold conditions under which human character and destiny are shaped, just those conditions should now and then appear together which favor at least an approach to our highest ideal of manhood? Is it so wonderful that, among all the roses in all the gardens of the world, nature should here and there produce one which seems to hint at what might be a perfect rose? The gardens of such great faiths as Brahmanism, out of which Buddha came, and Judaism, out of which Jesus came, had become rich through long centuries of culture, in moral forces, and it was the most natural thing in the world that they should at some time bring forth types of character in which little of the earthiness of common mortals appeared to mingle. And yet, from the fact that man's face is set towards a goal that is absolute perfection, no character that has ever lived fully satisfies the highest human ideal. There can be no such thing as absolute human perfection already achieved. The goal is still ahead. The perfect manhood is still before us, soliciting our aspirations and our efforts. The fine approaches towards it that give a glory and a hope to man's past history are a stimulus to more heroic endeavor, and a pledge of possible achievement, but they do not close the way.



VALE.

TO LILIAN WHITING BY SUSAN H. RICE.

O, friend unseen in fleshly form
To thee my heart pays homage due
On other souls than mine bid light
To shine. Show forth the spirit rich
Of life to all mankind earth bound.
With radiant burning Loveliness
Speak thy strong words of truth.
My soul was bound in bands of steel,
There was no hope of sweet release,
In darkness gloomed the cruel world,
Till thou didst speak—and Heaven came!
Like to a distant holy star
Thou art. Hail and farewell.

THE SOUL.

TO THE EDITOR: In your issue of June 23d, is an article on "The Soul," which to my mind is embarrassing. For the benefit of your readers I will make a few abstracts from the writings of Swedenborg which will enlighten your readers on this all important theme:

The soul of every man from its origin is heavenly wherefore it receives influx immediately from the Lord, for it receives from him the marriage of good and truth, or love and wisdom, and it is this influx which makes him a man, and distinguishes him from the beasts. The soul of man is nothing else but the internal man, and the internal man after death appears altogether as a man in the world, with a like face, a like body, a like sensitive and thinking faculty, and the soul of man which lives after death is his spirit; and this is in perfect form a man and the soul of this form is the will and understanding, and the soul of these is love and wisdom from the Lord and these two constitute the life of man. The soul of the Lord was Jehovah. D. L. W. 394-395.

SOUL AND BODY.

The soul of the offspring is from the father and its clothing from the mother. That the soul is from the father is doubted by no wise man; it is also manifestly conspicuous from minds and likewise from faces which are types of minds, in descendants who proceed from fathers of families in just series; for the father returns as in effigy, if not in his sons, yet in his grandsons; and this by reason that the soul constitutes the inmost principal of man, and this inmost principal may be covered and concealed by the offspring nearest in descent, but nevertheless, it comes forth and manifests itself in the more remote issue. That the soul is from the father and the clothing from the mother may be illustrated by things analogous in the vegetable kingdom; in this kingdom the earth or ground is the common mother, which in itself, as in a womb, receives and clothes seeds, yea as it were conceives, bears, brings forth as a mother her offspring from the father. The human body exists and subsists by the soul, wherefore in the body all and singular things are representatives of its soul; the soul regards uses and ends, but the body is employed in promoting or bringing into effect such uses and ends.

SOUL OF BEASTS.

The soul of a beast is spiritual, for affection of whatever kind it be, whether it be good or evil, is spiritual, for it is a derivation from some love and derives its origin from the heat and light which proceed from the Lord as a sun, and whatsoever proceeds thence is spiritual. Beasts and wild beasts whose souls are similar evil affections, as mice, venomous serpents, crocodiles, basilisks, or cocatrices, vipers, etc., with the various kinds of noxious insects, were not created from the beginning, but have originated with hell, in stagnant lakes, marshes, putrid and fetid waters, etc., with which the malignant loves of the infernal societies communicate. There is also in every spiritual principle a plastic force, whose homogeneous exaltations are present in nature, and there is also in every spiritual principle a propagation force, for it not only forms organs and sense and motion, but also organs of procreation by wombs or eggs; but from the beginning only useful and clean beasts were created, whose souls are good affections. It is to be observed, however, that the souls of beasts are not spiritual in that degree in which the souls of men are, but in an inferior degree, for

there are seven degrees of spirituality and the affections of the inferior degree although received in their origin as being spiritual, are yet to be called natural, being similar to the affections of the natural man.

There are three degrees of natural affections in beasts as well as man; in the lowest degree are insects of various kinds; in the superior degree are the fowls of the heaven, and in a still superior degree are the beasts of the earth which were created from the beginning.—A. E. 1201.

SOUL OF VEGETABLES.

By vegetative soul is understood the conatus and effort of producing a vegetable from its seed progressively even to new seeds and thereby of multiplying itself to infinity and propagating itself to eternity, for there is, as it were, an idea of what is infinite and eternal in every vegetable; for one seed may be multiplied through a certain number of years so as to fill the whole earth, and also may be propagated from seed to seed without end. This together with the wonderful propagation of growth from the root into a germ, afterwards into a trunk, likewise into branches, leaves, flowers, fruits, even into new seeds is not natural, but spiritual.—A. E. 1203.

The origin of the vegetative soul is also from use, affections having respect to use; use is the subject of all affection; for man cannot be affected except it be for the sake of somewhat, and this somewhat is use. Now since all affection supposes use, and the vegetative soul, from its spiritual origin is affection as was said, therefore it is also use.

From this cause it is that in every vegetable there is contained a use, a spiritual use in the spiritual world, and a spiritual and also natural use in the natural world; the spiritual use is for the various states of the mind, and natural use is for the various states of the body. The external spiritual use from them in the heavens is recreation of minds; and the internal is the representation of divine things in them and thereby also the elevation of the mind; for the wiser angels see in them the nature and quality of their affections in a series, the varieties of flowers in their order; and at the same time variegations of colors and likewise of odors make those affections manifest and whatever lies interiorly hid in them, for every ultimate affection which is called natural although it is spiritual, derives its quality from some interior affection which is of intelligence and wisdom and these derive their quality from use and its loves. In a word nothing springs up and flourishes from the ground in the heavens but use, for use is the vegetative soul. Since use is the vegetative soul, therefore in those places in the spiritual world which are called deserts where they dwell who in the world rejected works of charity, which are essential uses, there appears neither grass nor herb; but more wastes and sand.

ATHENE.

SAN FRANCISCO.

STONE THROWING IN ANN ARBOR.

TO THE EDITOR: In your issue of July 28th is a narration, in a paper sent to Psychological Congress of Columbian Exposition by Professor Alexander, of Brazil, of the throwing of stones by some invisible power in the house of Lieutenant Benboga. Allow me to give a like experience:

Some thirty-five years ago our home for two years was in Ann Arbor, Michigan. On a warm summer evening some six persons all well known to each other, were at the home of Hon. Edwin Lawrence then and for twelve years Judge of the Circuit Court and a Spiritualist. A long table stood under the lighted gas and the hall doors leading to the front yard were open. Henry Slade, the medium, was present. Unexpectedly small stones began to drop on the table and the floor. Quietly watching we could see them come in from the hall, moving over our heads rather more slowly than if thrown, and suddenly dropping square down, or with a short curve. This sudden turn of direction in the air was noted by all.

The stones were small, coming through the outer door and of the same kind with the gravel of the paths outside. The yard was watched and no person was visible. During a half hour perhaps forty stones were thus brought in, the medium meanwhile sitting quietly, but nervous and exhausted. The premises, the family, and the persons present were all well known to me, and I was, and am still, convinced that no physical human hand had any agency in this singular manifestation. My memory is clear on the matter, but it

must rest on my statement, as the other persons present have left this life on earth. Comment on this fact is left to others.

G. B. STEBBINS.

DISCUSSION OF ECONOMIC QUESTIONS.

TO THE EDITOR: With regard to the slight controversy whether or not the discussion of economic questions in the columns of THE JOURNAL is in harmony with its sphere of usefulness, I must say it is difficult to understand what valid objections can be raised to such a course.

It must be patent to all your readers that events of the greatest importance and of the most desirable character are about to take place, and that they come as the result of great spiritual activity among the people as a whole. Where are the questions pertaining to the good of the race, that we can intelligently consider without involving Spiritualism and vice versa. Precisely because thought (spirituality) precedes action, it is impossible to find them.

In the kinder-garten of Spiritualism we learn of the phenomena through the legs of a table perhaps and we may even feel compelled to go to Russia, Italy, or Brazil for such demonstrations and have them performed in the presence of college professors, but phenomena appealing to the senses we must have. Then follows the philosophy in its sublime grandeur, satisfying both love and reason, for which all true Spiritualists can never cease to be grateful. But armed as we are, with both phenomena and philosophy, unless we apply them, we are somewhat like, and scarcely more useful than the devout Christian who for centuries has contented himself apparently with his creed and his dogma, and his hope (only) of better things to come in the "sweet by and by."

Just as the church of the day has discovered that it is the practical application of the teachings of Christ that is all-important, so are advanced Spiritualists realizing their sacred obligation to do their utmost in bringing about the kingdom of heaven on earth.

It is not enough to have sunlight and moisture, soil and seed; we must cultivate, for that is half the crop.

While writing you, permit me to thank Mrs. Underwood for the "Automatic Writings." I, and no doubt many others, find them not only deeply interesting, but a great assistance in comparing and explaining similar communications.

Sincerely,

JAS. T. R. GREEN.

DES MOINES, IOWA.

John Fiske's History of the United States for Schools will be published in August by Houghton, Mifflin & Co. It exhibits in a striking form those qualities which have given to Mr. Fiske's earlier works their great popularity,—a charming style, clearness of narration, historical accuracy, and breadth of view. It is a graphic and exceedingly interesting presentation of the story of our country, in simple phraseology. It gives an insight into certain phases of the history of our land which usually escape the notice of the school historian,—such as the life and customs of the people, and the literary and industrial annals of America. It contains full bibliographical lists and aids to collateral reading. Suggestive topics, directions and questions add to the value of the book. These were prepared by Frank A. Hill, late Head Master of the Cambridge High School, and recently appointed Secretary of the Massachusetts Board of Education.

One of the brightest students of Smith College is a Winnebago Indian girl from Nebraska.

AN OUNCE OF PREVENTION

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

"The Progress of Evolutionary Thought."

The Opening Address by B. F. UNDERWOOD, the Chairman, before the Congress of Evolution held in Chicago September 28th, 29th and 30th. Price, 6 cents. For sale at the office of THE JOURNAL.

It Is Not What We Say

But What

Hood's Sarsaparilla Does

That Tells the Story. Its record is unequalled in the history of medicine. Even when other preparations fail.

Hood's Sarsaparilla Be Sure to Get Hood's Cures

Hood's Pills are purely vegetable. 2c.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.

\$14 Boys our 2 drawer walnut oak improved High Arm Singer sewing machine. Finely finished, nickel plated, adapted to light and heavy work; guaranteed for 10 years; with Automatic Bobbin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle and a complete set of Steel Attachments; shipped any where on 30 Day's Trial. No money required in advance. 75,000 now in use. World's Fair Medal awarded machine and attachments. Buy from factory and save dealer's and agent's profits. Cut This Out and send to-day for machine or large free catalogue, testimonials and Glimpses of the World's Fair.

FREE OXFORD MFG. CO., 342 Wabash Ave. CHICAGO, ILL.

Society for Psychical Research. American Branch.

The Society for Psychical research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the S. P. R. Journal and Proceedings, to which associate members (dues \$5.00 per annum) are entitled.

Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.
Secretary for America,
5 Boylston Place, Boston, Mass.

Works of Instruction in HYPNOTISM, MESMERISM, AND ANIMAL MAGNETISM.

How to Mesmerize. By J. W. Cadwell a practical and experienced operator. Paper covers. Price 50 cents.

How to Magnetize, or Magnetism and Clairvoyance. By J. V. Wilson. Paper covers. Price 25 cents.

How to Mesmerize. A manual, By J. Coates, Ph. D. Paper covers. Price 50 cents.

The Illustrated Practical Mesmerist. By W. Davey. Stiff board covers. Price 75 cents.

Human Magnetism: Its Nature, Physiology and Psychology. Its uses as a remedial agent, and in moral and intellectual improvement, etc. By Dr. H. S. Drayton. Cloth, Price 75 cents.

Hypnotism: Its History and Present Development. By Fredericq Bjornstrom, M. D. Authorized translation from the Swedish, by Barne Nils Posse, M. G. Paper Covers. Price 30 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

SECULAR THOUGHT.

A Journal of Liberal Opinion and Progress. J. SPENCER ELLIS, Editor; C. M. ELLIS, Publisher. 109 Adelaide Street, West Toronto, Canada. Terms, \$2.00 per year.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

AUG 18, 1894



BY LAKE MICHIGAN.

BY ANNA R. WEEKS.

Once more those worlds unfathomed fade!
Clear-cut against the morning sky
The waters of the great lake lie;
So clearly blue, yet darkly too,
So strong, so calm, so undismayed.

The angry wind that last night raged,
And long its stubborn contest waged,
Has slipped away and harmed thee not;
But ere it went its tribute gave,
A veil of lace for every wave,
And thou its passion has forgot.

Crimson and gold the sun-gates swing,
The heavens their herald colors fling;
And, if the wise man tells us true
That out of colors music grew,
What chorus grand these cloud-banks sing,
Of "Hail, all hail the coming king!"
Were but the ear attuned to hear
What stately march of organ notes
From out this mass of color floats!

And there, belated in the skies,
The morning star reluctant flies;
Faint satellite of Lady Night,
He yet delays his tardy flight;
Beloved of shade, allured by day,
He cannot go, yet dares not stay.

But southward, mid the crimson fires,
The towers of Babel lift their spires;
Confused of tongue, and full of fire,
Its din arises high and higher:
It calls to us, and we away
Like slaves, its mandates to obey.

Oh sky and sea, oh cloud and star,
To thee has clung our mother tongue!
And yet, like those who wander far
From that dear spot which gave them birth,
And e'en forget the speech of youth,
So we forget the lore of Earth,
That tongue so rich in living truth.

Yet, Mother Dear, we shall return;
For still, within our bosoms burn
Faint memories of the days of yore;
Those days when yet our child-thought bore
The key to all thy mystic lore.
Yes, Mother Dear, we shall return!

WITCHING WOMEN OF HISTORY.

"What," asks Walter Besant, "is woman's greatest charm?" Sweet looks, sweet speech, sweet smiles, sweet voice, a comely head, a graceful figure; all these are gifts and graces to be ardently desired. Yet there is one gift that surpasses all the rest. At the Royal Academy in London there are the portraits of three women—Lady Hamilton, Mrs. Jordan, and Sophie Arnould. Tho lovely Emma is a type of rustic beauty at its best—not refined—likely to become coarse. Mrs. Jordan shows, behind a charming face, intellect, wit, cleverness, and a gentle heart. Sophie Arnould shows greater wit, greater cleverness, and a heart not so gentle, perhaps. On each of the faces there is in addition, unmistakably, the same quality, rare and wonderful. It is the quality for which there is no other word than witchery. These were all three witches, but instead of being burned at the stake they set fire to every masculine heart that approached them. And the noble procession of fair women—Delilah, Bathsheba, and her contemporary, Helen of Troy; Aspasia, Cleopatra, Diane de Poitiers, Mary, Queen of Scots; Nell Gwynne—they were all witches, and they all possessed the wonderful, indescribable look which proclaims their mysterious power of fascination. Many there are who have this fairies' gift in a greater or less degree. Providentially, few know their own power, and are content to bewitch one man alone out of all the earth.

And what is the secret of this gift? It is certainly not faultless beauty, for it is a perfectly comprehensible paradox that as a rule the women who have been noted for the fascination of their beauty were no pretty women at all. Anne Boleyn had many plastic defects. The "Duchess of Burgundy," who lit up the old age of Louis XIV. and the court of Versailles, and neutralized the morose influence of Mme. de Maintenon, had a goitrous neck and decayed front teeth, yet she was proclaimed a beauty. Marguerite de Valois, with whom most of the prominent Frenchmen of her day were at one time or another desperately in love, had heavy cheeks,

prominent eyes, and a thick, hanging, under lip.

At what age is this charm most subtle? Swift wrote with cruel candor of Stella's fading charms, and sent her as a birthday gift a rhymed "Receipt to Restore Her Lost Youth" at a period we should consider the prime of life. The caustic Dean of St. Patrick's wondering

"How angels look at thirty-six,"

proves a sharp contrast to the more modern writer, George Lewes, who, in his "Life of Goethe," speaks of thirty-three as the fascinating period in a woman's life, being that in which he considered her to have reached the full development of her powers of mind and body. And thirty-three was the age at which Frau von Stein proved dangerous to the heart of the poet who had survived the more youthful charms of a Gretchen, a Charlotte, and a Lili. The line between jeune fille and vieille fille is, in the polite land of the French, drawn with a sharper and more merciless hand than in our own; yet it is the glory of that French life, with its clear and practical limitations and its adoration of youthful beauty, to have presented the finest flower of courtesy that the world has ever known to women who had lost the charms of early youth and ruled the minds, and even the hearts, of men by their wit and their wisdom, their vivacity and their grace. It is impossible to read the descriptions of salon life in Paris, without realizing the immense power of such women as Mme. de Rambouillet, Mme. Deffand, who could tolerate anything but the commonplace; Mme. Necker, her brilliant daughter, Mme. de Staël, and her cherished friend, Mme. d'Houdetot exercised in literary, social, and political matters.

It is interesting to see how the age of the heroine of the modern differs from that of old writers. Out of thirty of Scott's heroines sixteen are described as under twenty, three are over twenty, and only one, Amy Robsart, is a heroine "of an uncertain age," since she is historically a middle-aged matron and fictitiously a youthful bride. But the conspicuous character of the modern novel is a woman, not a girl, who has lived and experienced much, and not infrequently is married before the story introduces her as its central figure.—New York Sun.

The Populist Rocky Mountain News testifies to the strength of the women's vote in Colorado's fall elections, when it says, in a long protest against the nomination of Governor Waite: "There will probably be cast this fall 50,000 newly enfranchised votes. What proportion of the women's votes will Governor Waite receive? The News predicts not to exceed one-third. The bulk of women voters are in the towns and cities. There are comparatively few in the mining and coal camps. This is an element in the fall's election that cannot safely be lost sight of."

The first woman to be honored with a nomination for a State office in Wyoming is Miss Estelle Clayton, of Laramie, who was recently named as a candidate for Superintendent of Instruction by the Republican convention.

Mrs. Bina A. Otis, wife of ex-Congressman Otis of Kansas, rejoices in the fact that her son will cast his first ballot to aid in enfranchising his mother.

FOR NERVOUS EXHAUSTION

USE HORSFORD'S ACID PHOSPHATE.

Dr. J. S. Parke, Franklin, Tenn., says: "For many years, I have employed it in my practice, and have always found very satisfactory results from it in nervous exhaustion, brain fog and prostrations of various kinds. Personally, I use it to the exclusion of all other preparations of the phosphates, and find it restorative and refreshing."

The hair, when not properly cared for, loses its lustre, becomes crisp, harsh, and dry, and falls out freely with every combing. To prevent this, the best dressing in the market is Ayer's Hair Vigor. It imparts that silky gloss so essential to perfect beauty.

The use of Hall's Hair Renewer promotes the growth of the hair, and restores its natural color and beauty, frees the scalp of dandruff, tetter, and all impurities.

**AYER'S
Hair Vigor**
Prevents
BALDNESS



REMOVES DANDRUFF
AND
Restores Color
TO
Faded and Gray
HAIR
—
THE
Best Dressing



Miss Judson's Books.

"Why She Became a Spiritualist," 264 pages. One copy, \$1.00; six, \$5.00.
"From Night to Morn; or, An Appeal to the Baptist Church," 32 pages. One copy, 15 cents; ten, \$1.00.
"The Bridge Between Two Worlds," 209 pages. One copy, 75 cents; six, \$4.00.
Apply permanently to Abby A. Judson, Cincinnati, Ohio, by P. O. Order, Express Order.

The Independent Pulpit.

A Liberal monthly, devoted to the true, the beautiful and the good in science, philosophy and ethics. J. D. SHAW, Editor and Proprietor, Waco, Texas. Terms, \$1.50 a year.

CITIZENSHIP

is the most important subject of the day. It is vital to a people and a nation. Every one should study it systematically. Write for the plan of the COLUMBIAN COLLEGE OF CITIZENSHIP. Incorporated and endorsed by leading citizens and educators everywhere. Membership anywhere as indicated or as circles. Organize your neighborhood. Lecturers and organizers wanted. Address 550 N. Lincoln street, Chicago, Ill.

EY'S CREAM BALM CURES

HAY-FEVER

PRICE 50 CENTS. ALL DRUGGISTS



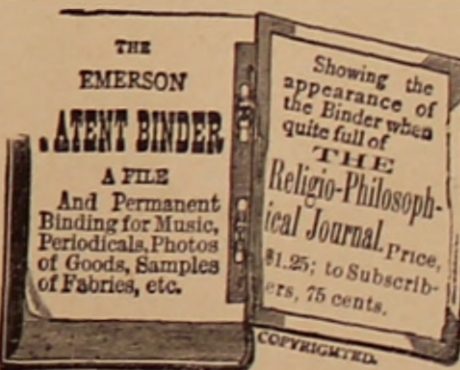
LIGHT ON THE PATH.

With Notes and Comments.

A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.

Written down by M. C.

Price, cloth bound, 40 cents; paper cover 25 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE



PLANCHETTE.

The Scientific Planchette.

Improved from the Original
Pattern of 1860.

Many devices and instruments have been invented since Planchette first appeared but none of them have ever answered the purpose so well.

DIRECTIONS FOR USE.

Place Planchette on a sheet of paper (printing or wrapping paper will answer), then place the hand lightly on the board; in a few minutes it begins to move and is ready to answer mental or spoken questions. It will not work for everybody; but when a party of three or four come together it is almost certain that some one of the number will have the peculiar power necessary to enable Planchette to display its mysterious workings. If one be unsuccessful let two try it together.

That Planchette is capable of affording constant entertainment is well established by thirty years' use, nor is it less likely to afford instruction. Innumerable cases are of record where it has been the means of conveying messages from spirits to mortals. Planchette offers a wide and never ending field for speculation and experiment.

Price, 75 cents. Sent by mail packed in straw-board box free of postage.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Works on Hygiene, etc.

Hygiene of the Brain and the Cure of Nervousness.

By M. L. Holbrook, M. D. Price, by mail, \$1.50. "Get this book and read it, for it abounds in practical valuable knowledge."—[Chicago Inter Ocean.]

Eating for Strength; or, Food and Diet with Relation to Health and Work.

By M. L. Holbrook, M. D. Price, by mail, \$1. "I am delighted with it."—[H. B. Baker, M. D., Secretary Michigan State Board of Health. This is a cookery book with 100 hygienic receipts as well as a treatise on food with analyses of food, drink, etc.]

Parturition Without Pain.

A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M. D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—[New York Evening Mail.]

Liver Complaint, Mental Dyspepsia, and Headache:

Their Cure by Home Treatment. By M. L. Holbrook, M. D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—[T. C. Curtis, U. S. A.]

The Relations of the Sexes.

By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, Portland, Me., writes: "Had I possessed this book ten years ago it would have saved me ten years of invalidism, and I should have been the mother of healthy instead of sickly children."

Youth: Its Care and Culture.

By J. Mortimer Granville. \$1. To this has been added a paper by that charming English writer Grace Greenwood, on the "Physical Education of a Girl," and a paper on the "Dress of Girls." Its retail price is \$1.

Sexual Physiology.

A Scientific and Popular Exposition of the Fundamental Problem in Sociology. By R. T. Trail, M. D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever been issued. 111 illustrations.

Fruit and Bread.

A Natural and Scientific Diet. By Gustav Schlickeyesen. Translated from the German, by M. L. Holbrook, M. D. In addition it also contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F. R. S. 250 pages. Price, \$1.

From the Cradle to the School.

By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M. D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—[Bazar.]

Muscle-Beating; or, Home Gymnastics for Sick and Well.

By C. Kemm, manager of the gymnasium of Rega. Price, 30 cents.

Marriage and Parentage.

Their Sanitary and Physiological Relations, and their bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M. D. Price, \$1. The Scientific American says: "Books on this subject are usually written by 'cranks,' but this is radically different; it is scientific, sober, clean, and worthy of conscientious consideration by every possible parent, and particularly by the young."

The Diet Cure.

The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M. D. Price, cloth, 50 cents.

Medical Hints on the Protection and Management of the Singing Voice.

By Lenox Brown, F. R. C. S. 20th thousand. 30 cents.

Deep Breathing; or, Lung Gymnastics.

Price, cloth, 50 cents.

How to Strengthen the Memory; or, Natural, Scientific Methods of Never Forgetting.

By M. L. Holbrook, M. D. Price, cloth, \$1. The New York Independent says: "The methods advised are all natural, philosophical and the work entirely practical."

Studies in the Outlying Fields of Psychic Science.

By Hudson Tuttle. Price, \$1.25. "Mr. Tuttle's hand has lost none of its cunning. He is one of the half dozen writers on the subject in America who never write unless they have something to say, and may be trusted to say it well."—[Stanton Moses in Light (Eng).]

The Child: Physically and Morally.

According to the Teachings of Hygienic Science. By Bertha Meyer. Price, paper, 50 cents; cloth, 75. Mrs. Meyer is one of those writers who lift her readers to a higher level of thought, and enthralls them with her own lofty ideals. No one can read this work without being benefited and without being able to benefit her children.

The Hygienic Treatment of Consumption.

By M. L. Holbrook, M. D. Price, \$1.25. Public Opinion says: "We have not for years had the privilege of reading a book more thoroughly helpful, truthful, scientific, and yet clear and simple in language, than this latest work of this author. The directions which he gives are easily followed; his analysis of causes leading to pulmonary troubles is intelligible to every layman; the incidents that illustrate his points and discussions are both interesting and valuable. In short, it is a book which not only every physician but every head of a family should possess."

A Physician's Sermon to Young Men.

By Dr. W. Pratt Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, wrote of it: "Through false delicacy lads and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands." Send all orders to

RELIGIO-PHILOSOPHICAL JOURNAL
92-94 La Salle Street, Chicago.

BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

An Outline of the Principles of Modern Theosophy. By Claude Falls Wright. With an Introduction by William O. Judge. Boston: New England Theosophical Corporation, 24 Mount Vernon street. New York: The Path, 144 Madison avenue. 1894. Cloth, \$1. Paper, 50 cents.

We have a double difficulty in reviewing a work on modern theosophy, that is on the philosophy of the Theosophical Society. In the first place this theosophy contains statements that are so opposed to the usual current of what is called Western thought that we are inclined to put the book aside in disgust. But further these statements are presented to us on such questionable authority, that if they depended on this authority alone we should feel bound to dismiss them without examination. If it could be proved that the Theosophical Society was really founded, as the author asserts, by a body of philosophers, living beyond the Himalayah Mountains, in haunts inaccessible to man, "who have passed beyond the stage of the normally human—semi-divine beings, who hold in their mighty keeping the records of all the past," we should be satisfied. Unfortunately the existence of these is very doubtful.

But notwithstanding the defective authority on which the statements made in the present work are presented, and the remarkable character of many them, we think they are worthy of consideration. We think so because there is nothing new in them, which may appear to be somewhat paradoxical. The fact is that modern theosophy is evidently a rehash of a cosmical system whence derived we know not, but developed by the old Hindu philosophers, many of the ideas of which have been perpetuated in Buddhist teaching. As there is no evidence that any of these philosophers are still living, we must look upon the supposed Adepts as personifications invented for the purpose of giving utterance to ancient ideas, ideas which may be found in various English books treating of Hindu religion and antiquities. The doctrine of Karma for instance which is really the central idea of the whole system of theosophy, was fully explained years ago by Mr. Spence Hardy in his well-known "Manual of Buddhism." Because the statements contained in Mr. Wright's book have come from such a respectable source, we think it not improper to see how far they agree with the teachings or tendencies of modern science, which can alone be accepted as a test of truth.

According to Hindu philosophy, or Occultism, we are told, "the life-drama is opened with the coming into action of two principles, out of which interaction all else proceeds. These two are called in their universal sense, Spirit and Matter, the Hindus naming them Purusha and Prakriti—Divine Thought and 'Primordial Substance.'" Fundamentally these are one and the same and merely represent the two poles of Parabrahm, or abstract being. Similar poles exist likewise in everything in the universe. Moreover everywhere in the cosmos is there the indication of an underlying law of cycles, alternation, or periodicity, and occultism teaches that the universe itself as a whole is also subject to the law of alternation, and that although it exists eternally, it is only manifested periodically. That there should be these periods of manifestation and non-manifestation, or of waking and sleeping, known to the Hindus as "days and nights of Brahma," is probable enough, judging from the analogies of nature. As to law of alternation or periodicity, this is coming to be recognized as one of the most important principles of physics.

The opening of a Manivantara, or day of Brahma, is marked by the appearance of the universe, which is represented as a separation of the spirit from its shadow, Substance. This manifestation takes place on seven planes, of consciousness, of which three are spiritual and four are material, that is, "the subjective, inner side of nature is held to exist on three planes of consciousness, while the objective, visible part is constructed on four." These four visible aspects of nature are said to be fire, air, earth and water. This division into seven marks the whole of the system of occult philosophy and Mr. Wright states that no reason has yet been given for it. The probability is that it is an error and that it has arisen from the application of the number seven to express the unity of the sixfold division known to

some ancient systems, or from the idea of the existence of seven planets as exhibited in the planetary system of the ancients.

Although science would admit the existence of every phase of force and energy as existing in every object, it would not accept the statement of occultism that "there are seven men in every man, seven trees in every tree, seven globes in every planet." This is a mystical doctrine which those who believe in the human double may be prepared to accept with modifications, and it is not inconsistent with the phenomena of dual and triple personality, but we think it is due largely to the idiocy of the Hindoo mind. This requires further that, as every man has within him all the seven planes of consciousness, and as there are seven earths to correspond, each man must pass through each earth seven times, making a spiral course through the forty-nine rounds which are necessary to be traversed before he reaches spiritual perfection.

Not only has man a seven-fold division, but there are seven races of men, each of which is subdivided into seven, and human beings have to pass through all these in the course of their earth experience. There is plenty of room here for reincarnation and for the operation of the principle of karma which governs the future condition of the individual. As between each incarnation the soul dwells for a long time in the state of bliss known as Devachan, that doctrine may not be so inconsistent with Spiritualism as many suppose, although we say that no satisfactory evidence for it has yet been furnished. At the same time the extravagant length of the periods required by occultism for the existence of the earth and its human inhabitants forms little objection to its teaching. We really know nothing about the exact age of the earth or of man, and if cosmical time is endless, a few million years more or less are of no consequence. At the same time the figures show the exuberance of Eastern minds, and we doubt whether any anthropologist, however charitably inclined, would allow that 320,000,000 years have elapsed since man first appeared on the earth during the present round of the earth-chain. The identification of the four races who have disappeared during that period has a somewhat modern appearance. The first inhabited the "imperishable sacred land" at the north pole; the second dwelt in the "Hyperborean Land" of Northern Asia; the third occupied "Lemuria," a lost continent which was discovered not many years ago by Dr. Sceler, the zoologist, and the fourth were the famous Atlanteans of Egyptian legend. The author has, we think, rather mixed up the continents. He tells us that America was the home of the existing race, although it evolved in Europe, an ingenious mode of reconciling two opposing theories, but not altogether acceptable, we fear, to Dr. Le Plongeon and some other American writers.

Much of the anthropology of modern theosophy is probably due to the fancy of Madame Blavatsky, but not that part bearing on the incarnation of the earliest human races. Whether it is possible or not for man to have ever been androgynous or to have been born from a kind of egg we do not pretend to say. If so we should not call him man. Nor do we know whether the sun or the moon has anything to do with the development of mankind as occultism states. The hold which this doctrine has over the Eastern mind, however, is shown by the fact that there are representatives of the solar and lunar races in India to the present day. The ancients, moreover, thought the moon had much to do with life on the earth, facts which evidence that the "wisdom" of the Adepts was widely prevalent at one time. There are other points which if space had permitted we should have referred to, but we will say only that extraordinary as are some of the doctrines taught, there is much scientific truth in others. The moral teaching of theosophy must be good if its aim is "to train each to conquer and dominate his own nature and thus diminish the evil of the day," which is to be attained by self sacrifice for the benefit of others. On the whole Mr. Wright, who was for some years Mme. Blavatsky's secretary, has done his work well, and although he has written little but what may be found in Madame Blavatsky's and M. Sinnett's larger works, he has supplied a convenient hand-book of theosophy.

I have taken Hood's Sarsaparilla and it has cured me of sour stomach, and I feel well and weigh more than ever before. Charlotte Gibson, Landes, Ill.

She Missed the World's Fair!



Still She is Happy!!

Happy because she has a complete set of 256 Beautiful Views of the World's Fair Grounds and Buildings, with full descriptions of each; and they

Only Cost Her 50 Cents a Month.

Our confidence in the honesty of our readers is so implicit that we have decided to make them all another unusual offer. Here it is: On receipt of 50 cents, and a promise to remit 50 cents a month, for three months, we will send you, postpaid, a full set of sixteen parts—256 views—of the largest and finest collection of photographs of the World's Fair published. Every section of the grounds and buildings is represented. Grand views of all the main buildings, the Court of Honor, the Lagoons, the Wooded Island, all the State and all the Foreign Buildings, the Ferris Wheel, and every portion of the famous Midway Plaisance; clear beautiful views (8x10 inches) of the interior of buildings, pavilions and exhibits, electric fountains and the wonderful groups of statuary. With it the great Columbian Exposition can be seen again. Remember, we send you the full set of parts when you make your first remittance and trust you for the balance. Fill this out:

RELIGIO-PHILOSOPHICAL JOURNAL:

Enclosed please find 50 cents, for which please send a full set of 16 parts of "Portfolio of World's Fair Photographs." I promise to pay remaining \$1.50 in monthly installments of 50 cents each.

Name

City

State

THE
Proceedings of the Society for
Psychical Research

which have hitherto been obtained only by members and associates can be procured at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL as follows, a few copies having been placed in our hands for sale.

Part	IX.	Vol.	III.	Dec. 1885	Price.
"	XVIII.	"	VII.	Ap'l. 1891\$1.20
"	XIX.	"	VII.	July 189165
"	XX.	"	VII.	Feb. 189265
"	XXI.	"	VIII.	June 189265
"	XXII.	"	VIII.	July 18921.00
"	XXIII.	"	VIII.	Dec. 18921.00
"	XXIV.	"	IX.	June 18931.

The Salem Seer.

Reminiscences of Charles H. Foster.

—BY—
GEORGE O. BARTLETT.

Contains an account of the life and wonderful powers of this famous medium, who was an intimate friend of Bulwer and gave that novelist the mystical elements of his "Strange Story." This can readily be believed after examining the reports of his experiences with investigators which read like fiction but are vouched for as facts.
For sale at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL. Cloth, \$1.00.

INTEREST IN THE JOURNAL.

Serena Milner: We have been taking THE JOURNAL since before Mr. Jones' death, and have felt anxious for its future with every change which has come to it, but I am glad to know that it is in such able hands. Every number speaks for itself and I hope and trust that you each may be spared long and receive the reward of your noble labors before you pass to the other shore.

Samuel W. Langley: I have had no experience of psychical phenomena, but have been interested as a student of the subject for many years. Have read nearly all the works of Andrew Jackson Davis, who, I considered was a remarkable man, with a wonderful experience. By his writings I was led to accept, as most satisfactory of any, the theory of evolution as to the origin of life upon the globe, before I had known anything of Darwin.

H. S. Lamb: I always want THE JOURNAL.

M. F. Brooks: I sincerely congratulate you on the high standard of excellence THE JOURNAL has reached and itself is a fit testament of what the grand law of evolution is when applied to journalism. May you and THE JOURNAL live long to bear the banner of reason, truth and justice to still higher realms of thought.

O. C. Whitaker: I wish to say that you are making THE JOURNAL just right in every respect; particularly in the automatic writing. I often think a single number worth a whole year's subscription.

David Bugbee: The best paper of its class.

Julia Sadler Holmes: It is worth its weight in gold to me.

J. Simmons: None of the other papers can fill the place of THE JOURNAL.

Wm. J. McIntyre: I am very much pleased with THE JOURNAL, its tone is elevating, sincere and pure. It is a welcome visitor, and I very gladly continue the acquaintance.

E. H. Hicks: THE JOURNAL is simply great and I join with others in saying that I am very much interested in Mrs. U.'s psychical experiences. As I look at her picture which is before me I think to myself well what comes through her hands must certainly be "straight goods."

Mrs. Underwood's "Automatic Communications" will be continued as soon as she recovers from temporary illness caused by the intense and long-continued heat this summer.

The professor was lecturing on some of the habits and customs of the ancient Greeks to his class. "The ancient Greeks built no roofs over their theatres," said the professor. "What did the ancient Greeks do when it rained?" asked Johnny Fizzlepop. The professor took off his spectacles, polished them with his handkerchief, and replied calmly: "They got wet, I suppose."—Tid-Bits.

Old Lady.—"Poor man; so you've been living on water for three days. Here's a quarter." Roilingstone.—"Yes'm, I was workin' me way on a canalboat."—Philadelphia Record.

SCROFULA

is very common among people of the present age. The best medicine known for this affliction is Dr. Peter's Blood Vitalizer. It cures all cases. Can only be had of local retail agents.

OUR WORLD'S FAIR SERIES.

ALL THE MAGNIFICENT VIEWS WITHIN THE REACH OF ALL.

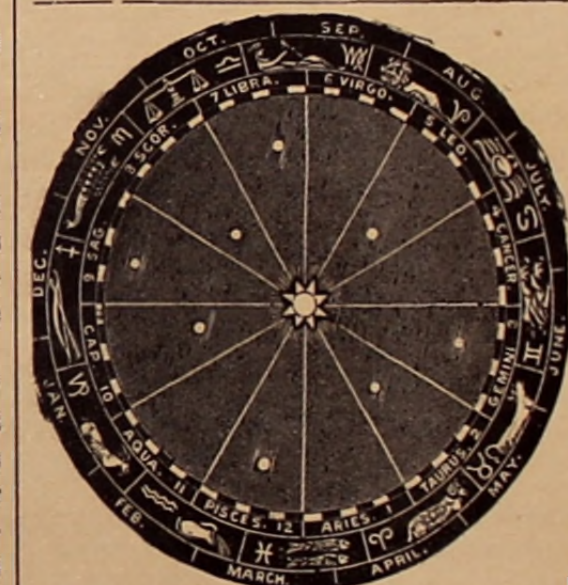
In another column will be found our announcement of a plan to supply our readers with full sets of 256 World's Fair Photographs on easy terms, viz: 50 cents a month. The entire series of 16 parts are now ready for delivery. This is an unusual offer and one that ought to interest every one of our readers, not only those who visited the great World's Fair but also those who failed to go.

The World's Columbian Exposition was the greatest event since the world began and it is hardly likely such another will ever transpire again. Surely mementoes of such an event must grow more and more valuable as the years go by. We have been extremely fortunate in obtaining the collection we did of the World's Fair views. There has never been anything equal to them produced yet and there never will be. Our photographs are the very best that can be had from any point of view. And, independent of the interest they possess for the present owner, which must be great, the future generations will find them intensely interesting and of inestimable value.

Our views include the full list of all the important structures and the different scenes of beauty about the grounds. We have what no one else secured—various views of the same buildings, each one calculated to show off their architectural features to the best possible advantage and give a thoroughly accurate idea of every building. So fine is the work in the reproductions we offer that the smallest symbolical figure and most delicately traced ornamentation comes out with perfect clearness. To accomplish all this to our entire satisfaction, we have employed the most expert artisans for the mechanical part of the work and the grand results we have achieved, fully compensates us for our outlay of money and time. We make no exaggerated statement when we say we give all who patronize our enterprise such pictures of the World's Fair as it will be utterly impossible to obtain by any other process than the one we have adopted.

Our portfolios each contain sixteen photographs, 8x10 inches in size, and the entire series are sent when the first payment is remitted. See our announcement elsewhere.

Our portfolios each contain sixteen photographs, 8x10 inches in size, and the entire series are sent when the first payment is remitted. See our announcement elsewhere.



PLAY OF THE PLANETS.

This New Star Study in Occult Astronomy Contains:

1. A system for finding the positions of the planets in our solar system any day during seventy-five years of this century. This knowledge has for ages been held in secrecy.
2. Note—This information in any other form, if it were published, would cost from seventy-five to one hundred dollars.
3. This system also contains a chart which will give the positions and orderly movements of the planets for all past present and future centuries, with one annual correction, which makes it the greatest astronomical device ever invented by man.
4. The chart also gives the moon's relations to the earth and sun, and the regularity of its phases, for all time, in like manner.
5. The study contains a book on the occult meaning of the positions and relation of the stars as they operate upon the earth, and influence human life.
6. The work contains the Zodiac, and explains its signs.
7. The signs of the planets, the harmony and inharmony of their polarities is a feature of the study.
8. The effect of the planets upon human life, and the tendency to yield to their vibrations, is clearly stated.
9. The comparative force and energy of the aspects of the planets to the earth, is fully illustrated and explained.
10. The affinity existing between some magnets is illustrated.
11. The pure teachings of ancient astronomers illustrated and explained.
12. This study contains the basic principles upon which rests all of the Occult Wisdom, of both the Orient and the Occident, and explains and teaches in language comprehensible by all the eternal truths of infinity.
13. The closing pages reveal some of the wonders of time and space, of distance and motion, of power and force, of greatness and grandeur, and presents a picture to the mind's eye, which shows the wonderful relation and action of worlds, suns and systems, in all their glory and majesty.

This wonderful knowledge simplified and brought within the reach of all, for the small sum of \$1.00, postpaid, upon receipt of price.

BARLOW'S INDIGO BLUE.
THE FAMILY WASH BLUE. ALWAYS RELIABLE.
FOR SALE BY GROCERS.
D. S. WILTBERGER, 228 N. 2d St., Phila., Pa.

BOOKS OF TODAY

Books of Social Progress

Books of Modern Science

Books of Rational Religion

Live American Novels, etc.

Amber Beads. By Martha Everts Holden ("Amber"). Brief essays on people and things, full of humor and pathos. Paper, 50 cents; cloth, \$1.00.

A Modern Love Story. which does not end at the altar. By Harriet E. Orcutt. Highly original, widely discussed. Paper, 25 cents; cloth, \$1.00.

An Ounce of Prevention. to save America from having a government of the few, by the few and for the few. By Augustus Jacobson. Paper, 50 cents.

A Pure Souled Liar. An anonymous novel, "terse, compact, rapid and intense," scene in a Boston art school. Paper, 30 cents.

Asleep and Awake. By Raymond Russell. A realistic story of Chicago, attacking the double standard of morals. Cloth, \$1.00.

Blessed be Druggery. By William C. Gannett. The most popular sermon of the decade. A hundred thousand sold. Paper, 10 cents.

Browning's Women. By Mary E. Burt. Essays on the women portrayed in Robert Browning's poems and dramas. Cloth, \$1.00.

Elsie; a Christmas Story. From the Norwegian of Alexander Kjeliland. Translated by Miles Menander Dawson. Cloth, 50 cents.

Essays. By James Vila Blake. Familiar subjects, but masterly treatment. Remarkable for purity of style. Cloth, library style, \$1.00.

Evolution and Christianity. By J. C. F. Grumbine. A study of the relations of modern science and popular religion. Cloth, 30 cents.

Facts and Fictions of Life. By Helen H. Gardener. Essays on live topics by one of the foremost women of the time. Paper, 50 cents; cloth, \$1.00.

First Steps in Philosophy. By William Mackintire Salter. Discusses the questions: What is Matter? What is Duty? Cloth, \$1.00.

From Earth's Center. By S. Byron Welles. A novel picturing a society living under the Single Tax. Paper, 25 cents.

From Over the Border, or Light on the Normal Life of Man. By Benj. G. Smith. A book of prophecies and fancies of the life to come. Cloth, \$1.00.

History of the Arguments for the Existence of God. By Dr. Aaron Hahn. An important work for students. Paper, 50 cents.

Information for Nurses, in Home and Hospital. By Martin W. Curran. Practical and scientific, not a quack "Home Physician." Cloth, \$1.75, net.

Inquirando Island. By Hador Genone. A witty but not irreverent story of a country where the Arithmetic was the Bible. Paper, 25 cents; cloth, \$1.00.

John Auburnton, Novelist. By Anson Uriel Hancock. A story of a western college boy and college girl. Paper, 50 cents; cloth, \$1.25.

Laurel Blossoms, or "My Fortune." Compiled by Della E. Billings. Poetical selections arranged for fortune-telling. Cloth, plain edges, \$1.00, gilt edges, \$1.50.

Legends from Storyland. By James Vila Blake. Stories, new and old, illustrating how the idea of miracles arises. Cloth, illustrated, 50 cents.

Lessons from the World of Matter and the World of Man. By Theodore Parker. Eloquent passages from unpublished sermons. Paper, 50 c.; cloth, \$1.25.

Liberty and Life. By E. P. Powell. Crisp, popular lectures on the evolution theory as related to religion and life. Paper, 50 cents.

Money Found. By Thos. E. Hill. Advocates national ownership of banks. Full of information on finance. Paper, 25 cents; cloth, 75 cents; leather, \$1.00.

More Than Kin. By James Vila Blake. A delightful book, half story, half essay, all uplifting and refreshing. Cloth, paper side, \$1.00.

Outline Studies in James Russell Lowell: His poetry and Prose. By Mrs. Susan B. Beals. Endorsed by Mr. Lowell. Paper, 10 cents.

Outline Studies in James Russell Lowell: His poetry and Prose. By Mrs. Susan B. Beals. Endorsed by Mr. Lowell. Paper, 10 cents.

Any book or books in this list will be mailed promptly to any address on receipt of price. For \$5.00 cash with order, books to the amount of \$5.00 will be sent prepaid. Postal notes and currency are at senders' risk; remittances should be made by bank draft or postal or express order. Address the publishers of this paper.

Outline Studies in Holmes, Bryant, Whittier: Their Poems. By W. C. Gannett. Topics for conversation and references for reading. Paper, 10 cents.

People's Party Shot and Shell. By Dr. T. A. Bland. A concise statement of the principles now advocated by the People's Party. Paper, 10 cents.

Poems of James Vila Blake. Remarkable for depth of thought and purity of style. Cloth, paper label, red burnished top, \$1.00.

Proofs of Evolution. By Nelson C. Parshall. A concise, popular summary of the proofs from geology, embryology, reversion, etc. Cloth, 50 cents.

Religion and Science as Allies, or Similarities of Physical and Religious Knowledge. By James Thompson Birby, Ph. D. Cloth, 50 cents; paper, 30 cents.

Right Living. By Susan H. Wikon. Sixty chapters of practical instruction for the young on problems of duty. Cloth, \$1.00.

St. Solifer, with Other Worthies and Unworthies. By James Vila Blake. Story-essays, subtle and entertaining. Paper, 50 cents; cloth, \$1.00.

Seed Thoughts from Robert Browning. Selected and arranged by Mary E. Burt. Imitation parchment, daintily printed, 25 cents.

Sermons of Religion and Life. By Henry Doty Maxson, with biographical sketch by H. M. Simmons; the sermons edited by James Vila Blake. Cloth, \$1.00.

Silhouettes from Life. By Anson Uriel Hancock. Stories of the backwoods and the western prairies. Paper, 25 cents; cloth, \$1.00.

The Auroraphone. By Cyrus Cole. Telegraphic communication established with the planet Saturn. Paper, 25 cents; cloth, 50 cents.

The Beginning. A novel of the future Chicago as it might be under socialism. Introductory letters by Dr. Thomas, Judge Tuley and others. Paper, 25 cents.

The Evolution of Immortality, or Suggestions of an Individual Immortality, based on our Organic and Life History. By Dr. C. T. Stockwell. Cloth, 60 cents.

The Faith that Makes Faithful. By William C. Gannett and Jenkin Lloyd Jones. New edition from new plates. Paper, 50 cents; cloth, \$1.00.

The Flaming Meteor. Poetical works of Will Hubbard Kernan. Unique and remarkable poems by a brilliant though erratic author. Cloth, \$1.50.

The Gospel of Matthew in Greek. Edited by Alexander Kerr and Herbert Cushing Tolman. Special vocabulary for beginners. Paper, 50 cents; cloth, \$1.00.

The Last Tenet Imposed upon the Khan of Tomathoz. By Hador Genone. An instructive story of a non-elect infant. Paper, 25 cents; cloth, \$1.25.

The Morals of Christ. By Austin Bierbower. A comparison of Christian ethics with contemporaneous systems. Paper, 50 cents; cloth, \$1.00.

Theodore Parker. By Samuel Johnson. Not a detailed biography, but a comprehensive sketch of Parker's life and work. Cloth, \$1.00.

The Russian Refugee. By Henry R. Wilson. A delightfully entertaining story, full of action and interest. 618 pages. Paper, 50 cents.

The Sailing of King Olaf and Other Poems. By Alice Williams Brotherton. Full of melody and variety. Cloth, with handsome cover design in silver, \$1.00.

The Unending Genesis. By H. M. Simmons. A simple yet thoroughly scientific story of the creation, or rather the evolution, of the world. Paper, 25 cents.

Washington Brown, Farmer. By LeRoy Armstrong. How the farmers held their wheat and the Board of Trade was beaten. Paper, 50 cents; cloth, \$1.00.

Where Brooks Go Softly. By Charles Eugene Banks. Simple poems of nature and life. White antique paper cover, 50 cents; vellum cloth, gilt, \$1.00.

Woman, Church and State. By Matilda Joselyn Gage. A historical account of the status of woman through the Christian ages. Cloth, \$2.00.

Suggestive Essays on Various Subjects.

—BY—"ORMOND."

Subjects:

- The Creation of Man.
- Faith of the Age.
- The Solution.
- The Philosophy of Existence.
- The Nature of Man.
- The Wealth of a Well Stored Mind.
- The Life of Man.
- The Pleasure of Life.
- The Substance of Things Hoped For.
- The Evidence of Things Not Seen.
- The Art of Correct Reasoning.

Price 25 cents. For sale at the office of The Journal.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.

Pamphlet form, price 10 cents.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

LIGHT:

A Weekly Journal of Psychical, Occult and Metaphysical Research.

All orders for the paper should be addressed to the Manager; all communications to the Editor.
Price 2d. per copy; 10s. 10d. per annum.
Office, 2, Duke St., Adelphi W. C., London, England

Herbert Spencer's SYNTHETIC PHILOSOPHY.
By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages.

"A very able and satisfactory exposition of the synthetic philosophy."—DR. R. G. ECCLES.
"One of the most candid and able expositions of philosophic truth to which this association has ever listened."—JOHN A. TAYLOR.
Price, 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL

Founder and Editor, 1865-1877, S. S. JONES.
Editor 1877-1892, - - John C. BUNDY.

PUBLISHED AT 92 LA SALLE ST., CHICAGO
B. F. UNDERWOOD, Publisher and Editor.
SARA A. UNDERWOOD, Associate Editor.

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION

One Copy, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing *THE JOURNAL* stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and remittances made payable to B. F. UNDERWOOD, Chicago, Ill.,

Advertising Rates, 20 cents per Agate line.
Reading Notices, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

Send direct to Miss Abby A. Judson, Cincinnati, Ohio, for her books advertised in this number.

The books we advertise on "Hypnotism," "Mesmerism," etc., are the best that can be obtained.

Colonel Ingersoll is to speak for the Spiritualists at Lake Pleasant, August 16th, 18th, and 19th.

Report of the Proceedings of the Congress of Religious Societies is for sale at this office at 25 cents a copy.

We have a few copies of "Heroines of Freethought," by Sara A. Underwood, the price of which is reduced to \$1.25.

B. F. Underwood will give addresses at Lake Brady Camp Meeting, Ohio, August 16th, 18th and 19th.

During the coming year we expect, with the aid of our present and other able contributors, greatly to increase *THE JOURNAL*'s attractiveness and influence.

"The Unknown Life of Jesus Christ," by the discoverer of the manuscript, Nicholas Notovitch, published by Rand. McNally & Co., is for sale at this office. Price \$1.00.

The story given below was received from a lady living in Hecla, S. D., with an inquiry whether we could verify the statement. We cannot, and suspect that a careful investigation of the story would divest it somewhat of its mysterious aspects. But we give it for what is worth. The curious story comes from Effingham, Ill., and, if true, is certainly a very mysterious occurrence: "A family reared a daughter to the age of ten. Her name was Marie. The family moved to South Dakota. There Marie died. Another daughter was born a year or so after Marie's death, who was called Nellie. The family returned to Effingham. As soon as she could talk the little girl repudiated the name of Nellie. She said her name was Marie. The family lived in the house they formerly occupied. Nellie found and favored the haunts about the

place formerly frequented by Marie. In appearance, thought and expression she was Marie. The strangest part of it all was when Nellie was sent to school. She immediately on entering the school house walked to the seat formerly occupied by Marie, saying, "this is the seat I had before and I want it again." The parents believe that the child is Marie come back again."

The death of Francis H. Underwood in Scotland—where he has made his home for nearly 10 years and served his country under both the Cleveland administrations—is another serious reminder of the departure of that famous fellowship of men and women whose center was the *Atlantic Monthly*, and of which only the beloved autocrat, Mrs. Stowe, Mrs. Howe and T. W. Higginson remain, as we now remember. Mr. Underwood was the main-spring of that movement which brought them all together, and produced the chief intellectual magazine of America. To have conceived the idea of the *Atlantic Monthly* is distinction enough for one man. It was, too, the culminating product of the New England literary genius in its ripest period; since then the scepter has departed.—Springfield Republican.

We still have to worry along without knowing whether there be mahatmas or not, says the Springfield Republican. W. Q. Judge gets home from England, and reports that the reason the Theosophical Society didn't try him on Mrs. Besant's charges of forgery was that the trial would involve the question of the existence of mahatmas. Moreover, Mrs. Besant backed down on her charges, and only said that she thought Mr. Judge's way of delivering messages from the mahatmas was misleading, but she believed he did have true communication with those mysterious persons. Judge on his part declared that he was "an agent of the mahatmas for special purposes," but with no exclusive right to such communications. We should suppose not. If any of us should write out a little prophecy and sign it "The Mahatmas, per A. B.," it would be just as good as Mr. Judge's. If not, why not?

It is not often that the religious press shows the courage manifested by *The Sunday-School Times* (which circulates so largely among clergymen and teachers) in reprinting Rev. L. C. Stewardson's paper in *The International Journal of Ethics* on the effect of the clerical office upon character. The article is severe but not wholly unjust in its censure of the clerical office as it exists to-day in most Protestant churches. The assumed air of sanctity, the livery for the intellect it provides as well as the body, its supposed mission to enforce belief rather than promote research, the general commercialism of clerical thought—these are some of the charges Rev. Mr. Stewardson brings forward. He fails, however, to note that there are clergymen and clergymen, and that as a class they are on a much higher moral plane and display a larger share of self-sacrifice than representatives of any other profession.—N. Y. Jewish Messenger.

Dr. Edmund Montgomery writes: You have lately gone through exciting times in Chicago. It must by degrees become clear to thoughtful persons that the individualistic or competitive method of carrying on industrial enterprises will not answer any longer. On the capitalistic side consolidation is being rapidly achieved by means fair and foul. When labor becomes likewise thoroughly consolidated, it will be recognized on all sides that industrial enterprise has rightly to be regarded as a partnership concern

between productive labor and capitalistic organization. When, moreover, the solidarity of interests between producers and consumers will have forced itself into the foreground, the individual well-being of all members of the social organism will supersede the exploitation of the mass of the people by a few successful adventurers. Mrs. Underwood and yourself have raised *THE JOURNAL* to a far more elevated plane. I only hope that this will be appreciated by its former subscribers and by many new ones..... I trust that the growing number of cultured and open-minded persons who are becoming believers in Spiritualism will compensate for a probable loss of subscribers of the lower order. I am sure it must prove a great satisfaction to Mrs. Underwood to have control of an organ through which she is enabled to give full expression to the faith that has inspired her with such new and exalted life and thought. And, as to those automatic answers, they are truly wonderful, whether they contain veridical information or not. I am longing to have much serious talk with her.

THE NATION'S DEFENDERS.

By JEFF. W. WAYNICK.

The Union soldiers have written their names in glittering letters on the great historical scroll of fame. They fought for a principle—one common interest, one

Nation and one flag. They fought the second paragraph of the Declaration of Independence, might be a veritable fact, instead of what it was, a huge burlesque and travesty on reputed free America. It was with no thought of the meagre pension over which professional politicians have been so persistently haggling, under the specious plea of "reform." And it certainly was not for the mere sake of the paltry thirteen dollars a month, with hard tack and other incidentals.

Loyalty delights to honor the Nation's defenders. The living have won imperishable renown—the dead have gained eternal peace. To the living the country owes a debt of gratitude that can never be repaid—for the dead—the debt has been paid in tears and sorrow.

The fallen heroes have answered to the last roll call, and are at parade rest. They have passed from the strife and conflict of earthly life to quiet scenes beyond the surges of the mystic river. No more shall reveille, or field, or dungeon disturb their repose.

Their comrades who yet linger on the way are nearing the bounds of life—they are joining them by company and regiment and brigade. And when the entire Grand Army shall have reached the illustrious throng gone before, then it will be Union forever.

CHARITON, IOWA.

America Leads the World



The Crowning Glory of the Age.

Man's enterprise culminated at the World's Columbian Exposition. The memory of it will be a marvel for all time. The fame there acquired will live for years. The manufacturers of

Dr. Price's Cream Baking Powder

appreciate the award to them of highest honors at the Exposition. The significance of the compliment, the splendid character of the indorsement, cannot be underrated. It stamps Dr. Price's as without a peer among the baking powders. The jury of awards, an exceptionally intelligent body, was headed by the Chief Chemist of the United States Department of Agriculture. They found Dr. Price's Cream Baking Powder strongest in leavening power, perfect in purity, and of uniform excellence.

"Foremost Baking Powder in all the World."

RELIGIOUS AND PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, AUG 25, 1894.

NEW SERIES—VOL. 5, NO. 14

Publisher's Announcements, Terms, Etc., See Last Page

THE OPEN COURT.

THE SOCIAL RELATIONS OF MEN AND WOMEN.

By ANNA OLCOFF COMMELIN.

This is a transition period. Old standards, old conventions, old bulwarks are swept away in the arena of the relentless struggle for life, into which a new army of women is plunged. Everywhere, in the street, the office, the banking house, the publishing house, are countless women, forced by the change or exigency of occasion into fields formerly trodden only by the other sex. This has come about without preparation for it, on either side, through the "fell clutch of circumstance." The launching of a horde of women into industrial pursuits is observed with regret by many whose ideal of womanhood demands a sheltered, domestic life, shielded from contact with the world. To those of this way of thinking, there remain few avocations by which women may maintain themselves, teaching, house-keeping, nursing, dressmaking and a few other occupations being the only resource for those women who are not happily and exceptionally situated as daughters or wives of prosperous men. The effect on the salaries and wages of men by the entrance into their field of labor, of competitors, of the other sex, is a consideration which is deplored by some, but which it is not the writer's intention to discuss here, since, whatever the results may be to men, the needs of women to-day are as great and urgent as their own, forced as they are by domestic changes, losses, social upheavals, etc., to find bread for themselves. This being the case, and the fact being recognized, it only remains to effect a change of public sentiment in the matter, and to elevate the standard of morals in conduct and behavior. While all men of principle will treat with dignified respect and courtesy all women who come in contact with them, in business and all relations, there are others who, as in social life, will seize upon any pretext to force their insulting attentions on innocent girls and women for their own evil motives. But with men of this sort, there is as much danger everywhere else as in business pursuits, and the remedy should be, in improving morals and standards of behavior, and not in preventing women from every effort for self-support, or from endeavoring to acquire property for themselves, in any legitimate and honest pursuit. The uncertainty of riches demands that every girl should be fitted, in some way, to take care of herself, and for this purpose, as well as for other considerations, co-education may be the best fitting preparation. Drummond, in his new work, the "Ascent of Man," expresses his opinion that, in the blending of recreation, social intercourse, and co-education are better safe-guards for the young in these affairs than in the conventions of society. He approves of the "artless and unconstrained relations of youth in America," and thinks that "na-

tions cannot rise to exalted social height where real mutual acquaintance between the youth of both sexes is unattainable."

The question of friendship is not a question of sex or of age, and there is no reason why an innocent one may not be maintained between a boy and a girl, or a man and woman as between girl and girl, woman and woman, and man and man, as it is a companionship based on mutual regard, congeniality of thought, feeling, or pursuit. The youth, of both sexes, will have better opportunity of judging of each other's character, in being educated together, than if meeting only in festivities, with the intoxication of music and the dance, and the glamor of light and perfume and evening dress.

Conventionality has its uses in the protection of society, but its effects, at times, are positively painful if one innocently mentions an innocent friendship between a man and a woman, when the smiles on the faces of listeners and their remarks betray vulgar and criminal conceptions. Such expressions of opinion are, as William A. Alger says, "more discreditable to our hearts than creditable to our morals." Mrs. Jameson gives the opinion of August Comte that the "only true and firm friendship is that between man and woman because it is free from all possible competition." Mrs. Jameson adds that "in this I am inclined to agree with him and to regret that our conventional morality or immorality places men and women in such a relation socially as to render such friendships difficult and rare." The numerous and beautiful instances of friendship between women make us feel that the remark of Comte is entirely too sweeping in its assertion, and the one of Sydney Smith that, "it is a great happiness to form a sincere friendship with a woman" is more reasonable.

Friendship between woman and woman is composed of mutual regard, and often is stimulated by interests in common. Friendships between man and woman may also be grounded on mutual regard, but it may be helpful from differing interests, which are inherent in differing natures. The many noble instances of this friendship, in history, attest its value, and those who affirm that such may not exist to-day must believe that the times are sadly degenerate. Dante and Beatrice, Michael Angelo and Vittoria Colonna, Cowper and Mary Unwin, Madame Récamier and Chateaubriand, Joanna Baillie and Walter Scott, David Garrick and Hannah More, Channing and Lucy Aikin, Theodore Parker and Frances Power Cobbe and many others bear witness to the nobility and purity and beneficent influence of friendship between men and women.

THE GENERAL MIND.

By C. STANILAND WAKE.

The English psychologist and physiologist George Henry Lewis, whose works are deserving of closer study than they have yet received in this country, frequently refers to what he calls the General Mind. This term is a very convenient one to express the consensus of opinion which is formed from time to time on any particular subject, and it is evident that it may have a very extensive range. Many beliefs vary from time to time, opinions which are held very

strongly by one generation being abandoned or exchanged for others by the succeeding generation, a change which may take place even from one year to another. From this point of view the General Mind is almost equivalent to public opinion. But there are certain beliefs which have become so thoroughly engrained into the minds of all individuals, at least those belonging to civilized nations, that they appear to be unchangeable. The beliefs of this character when they have to do with the ordinary phenomena of nature may be regarded as forming a scientific conscience, which has its moral counterpart consisting of beliefs covering man's social relations. Many opinions are so generally entertained by the human race that they are sometimes spoken of as intuitions, and whatever may have been their actual origin they are now instinctively acted on, without being knowingly formulated. Beliefs of this character may properly be described as the hereditary experiential wisdom of the human race. The consensus of this wisdom will probably correspond closely to what Lewes intended by the General Mind.

Although the beliefs thus common to the race have become practically intuitional, they are being continually added to with the progress of scientific knowledge. They may indeed be so modified as to become practically new. Thus the idea that the sun moves round the earth was at one time universally entertained, but now, although it is known that the sun actually travels through space, it is generally believed that the earth moves round the sun. This truth is not yet universally received but it will gradually spread with the advance of knowledge throughout the earth, and finally it will belong to the General Mind. It is evident from the facts here stated that the General Mind grows, and as it is coextensive with the individual minds of the human race, all of which have contributed to it more or less, it must have had a beginning of experience, if not of existence.

The question here arises whether the General Mind has any existence apart from the individual minds whose beliefs enter into its constitution, or if this question is answered in the negative, whether its powers are different from, or at least transcend those of the many individual minds from which it may be supposed to have been derived. The latter view may be supported by the fact that the qualities of a compound body differ from those of the simple substances of which it is composed, and the greater the complexity of structure the higher the qualities associated with it. This may be illustrated by reference to the brain, which is simple in structure with beings that possess little more than instinct, but becomes gradually more complex until man appears with a developed rational faculty. If each nerve cell in a human brain be considered as corresponding to an individual mind, then the powers belonging to the General Mind may be supposed to be as much greater than those of the individual as the powers of the brain surpass those of a separate cell. According to this view, every individual mind might perhaps be regarded as continuing to exist as an element of the General Mind. This is not really necessary, however, as the latter may be represented by the individual minds which exist in each generation, or rather be the organized expression of their general activity. In this way, as the individuals of any gen-

eration of the human race are the inheritors of the experience of all preceding generations, so the General Mind of any particular period would possess the hereditary experiential wisdom of all past ages.

This leads to another consideration. Much has been written with reference to the peculiar powers possessed apparently by the subconscious or subliminal personality of human beings. In many instances it would seem not to be limited by the known experience of the individual, and to be able to tap sources of information of a much higher or wider character than the individual could be accredited with. There are reasons for associating with this subliminal personality the sympathetic nerve system, which has a remarkable influence over the organic functions of the organism as distinguished from its intellectual functions. It must be remembered that the brain originally derived its special importance from the fact of its being the seat of the organs of special sense. It is therefore especially fitted to act as the intermediary between the subjective individual and the external physical world. For this very reason it is not so well fitted for receiving communications from the General Mind, if this really exists. The nerve centres of the brain are in a state of constant activity in response to the external vibrations received through the organs of sense, and in most cases it is almost constantly occupied with the present. The sympathetic nerve system, on the other hand, as representative of the organism itself, which is made up of hereditary tendencies, may be said to be intimately concerned with the past. It would perhaps be better to say that while the brain is a record of the past experiences of the individual and of his individual ancestors, and is active in making fresh individual experience, the sympathetic system and the organism it represents contain within them a record of the life history of the species or the race. The latter therefore is evidently more closely connected with the General Mind, which belongs to the race rather than to any number of individuals.

If this view be correct then we need not be surprised at any of the phenomena, whether physical or psychical, which are performed through the agency of mediums or of the eastern occultists who claim to possess superhuman powers. Such persons are able, through either their organic peculiarities, or their subjection of the physical to the psychical nature, to place themselves en rapport with the General Mind, and thus to acquire the use of the experience stored up within it, particularly that part of it which was in anyway at a former period connected with their own organisms or those of their ancestors. Moreover through the General Mind they are able, in many cases, to tap the organic experience of other persons, and thus to acquire knowledge outside of their own immediate circle.

We may now ask whether the General Mind does not, in some sense, exist apart from the individuals who form the human race, and whether in fact it is not identifiable with the Universal Mind of the Cosmos. The answer to this question will depend on the origin assigned to the psychical part of man's nature. If this is, as there are strong grounds for believing, an offshoot of the cosmical mind, then the General Mind must have a similar relationship. It may be looked upon indeed as that part of the Universal Mind which is within the range and influence of the earth and its inhabitants, and which has become modified as the result of their experiences. Viewed in this light the General Mind is not only the medium of communication, unconscious but continuous, between the subliminal personalities of individuals, but is also the link which unites the psychical being of man with the Universal Mind of nature and makes him one with the Cosmos. Nor are the results of this connection purely psychical. The psychical and physical natures are so closely associated that it is difficult to say where one ends and the other begins. Probably they are the same under different aspects and therefore whether occult powers shall reveal their existence in a physical or in a psychical direction will depend on accompanying

conditions or circumstances. In either case the ether is doubtless the medium through the agency of which those powers are exercised, as it pervades all things and is all powerful.

ANOTHER SIDE TO THE NEW ERA.

BY CELESTIA ROOT LANG.

II.

The author has taken great pains to collate statistics showing the separation of the masses from the church and some of the causes; he says: "We have noted some of the causes of the separation of the multitude from the church, but evidently we have not yet laid our scalpel on the cause." He says most truly that "When those classes which in all Christian history have been most susceptible to the gospel become the least susceptible to it there is something wrong;" and he asks: "Has human nature changed? Has the gospel changed?" I should say that through the ascent of life in human nature the interpretation of the gospel had changed, and the church had not changed in its creed to meet the demand. The people have not only outgrown the eternal punishment plank in the platform of the creed, but they have also outgrown the idea of worshipping Jesus as God incarnate.

The author says: "It has been said that Romanism is the religion of a church, and that Protestantism is the religion of a book. Both church and Bible are necessary, but all true Christianity, whether Protestant or Roman Catholic, is the religion of a person, centered in Christ and drawing its life and power from him." It is evident, that to those who have given up the idea of the virgin birth of Jesus and the worship of a "person," the church of to-day offers no standing room.

The author goes on to say: "If, as many believe, we are entering on a transitional state, it is critically important that our plastic institutions be brought under the moulding hand of Christ, and that his teachings be recognized as binding on all men, not only in their relations with God, but also in their daily relations with one another. Of course the church accepts Christ's teachings as authoritative." Here, it seems to me, is the fallacy of the system. The church gives to Jesus the position of authority; they rob the individual life of its divine element for the sake of raising one "person" to the position of a demi-god for the sake of worshipping something. But the Life in the individual is becoming wiser than they know; it is turning its back upon this folly and asserting its own God-given rights. As the soul in the individual comes to consciousness it knows no mediator between itself and God; that God is omnipresent and all-sufficient. It looks to Jesus as one who attained the Christ-life and as an example and ideal is able to help all others in developing the divine life in themselves.

That the development of the Christ-life in the individual is not the prime work of the church is apparent to all who take the trouble to think on this subject. The author says: "Consider now that, generally speaking, it is the workingmen and the farmers on which the church has lost its hold. . . . It will not be difficult to convince those who are acquainted with the life of our cities that the Protestant churches, as a rule, have no following among the workingmen. Everybody knows it. Go into an ordinary church on Sunday morning and you see lawyers, physicians, merchants, and business men with their families; you see teachers, salesmen and clerks, and a certain proportion of educated mechanics, but the workingman and his household are not there." In confirmation of this fact he further says: "A few years ago I was in conversation with four Brooklyn clergymen, and the rector of one of the largest Episcopal churches in the city said: 'Gentlemen, I would like to know if my church is exceptional. We have not a single workingman in our membership.' The pastor of a Dutch Reformed church said: 'That is true of mine.' The pastor of a large Congregational church said: 'We have one carpenter in our church, but we haven't a single

serving-man or a serving-woman.' The pastor of one of the leading Presbyterian churches of the city said: 'We have some master-workmen in our church who employ labor, but of what would be called workmen we haven't one in our church or congregation.' These four churches had at that time an aggregate membership of some 2,200—and not one workingman or one of the masses among them. It is evident that if Jesus, the "person" whom the church pretends to worship, lived to-day he would have to give up his trade as a carpenter or not be numbered with his own church.

It is apparent, by the author's own showing, that the gospel lever which is put in place and which in the near future is to give a mighty uplift is not adequate to lifting the masses, but only to lifting the well-to-do or upper classes, then, it seems to me there must be something wrong in the gospel lever—something wrong in the basic foundation on which it rests; and as that foundation is evidently the creed there must be something in the creed; then to find the cause of the separation of the masses from the church he must lay his scalpel on the creed.

The author does not shield the church; he has probed every department to find the cause and with vigorous hand deals out the remedy. From an ecclesiastical point of view the work can be highly recommended; but, is there not another side to the new era? What I wish to show is, that the author's new era is a modification of the old ecclesiastical dispensation; whereas the other view of the new era is not a modification of the old, but wholly new, of which the old is but the shell. The new era or the coming kingdom is the incoming spiritual life in the individual unfolding from within, and which does not need a church to worship in, or to pay a minister to teach it. The new era has already come to many—the time which was predicted by Jesus—when all shall be taught of the Lord, from the least to the greatest. I do not apprehend that this means that all shall be taught at once or all come into the new era at once, but that all who come in, from the least to the greatest, shall be taught of the spirit of God, and they shall be taught the new gospel: the new glad tidings.

The Christian era was not a modification of the Judaic; the time had come when the "ways" parted, the old or Judaic must decrease, while the new or Christian must increase. The evolution of 2,000 years has brought about a repetition of the same conditions; again, the old or ecclesiastical system must decrease while the new or spiritual system must increase. It is natural that those who are in the old should hold on to the old as did the Jews and oppose the new. It is evident that the new cannot come in without a struggle and displacement of the old. Hence it behooves those who have come into the new era to put forth every effort to establish the new in the place of the old.

The great sales of "The New Era" show that there is a great expectancy in the minds of the people; thousands are standing on tiptoe, so to speak, expecting some sort of millennium. It must be remembered that the new kingdom comes not by observation; that is, it cannot be seen all at once by the world and never will be; it can be seen only by the individuals who enter its realm. God's kingdom is in the individual and always has been, and it is the prerogative of those in whom the kingdom is developed to make its presence known to the world—and this is no easy task. As for me I have no sympathy to the creed and doctrines of the church and as I see them standing in the way of the spiritual advancement of the masses, and am thereby called upon to help move them out of the way.

Intellectual conditions are not such as they were in the seventeenth century when the creed of Christendom was framed but which is not now in accord with the intellectual progress of the race and almost impracticable as a religious doctrine for the mass to-day, although doubtless it has had its place as an essential factor in the evolutionary process of human progress as was the Judaic system. It is evident that in this, the last decade of the nineteenth

century, the ecclesiastic system has begun to lose its hold on the masses preparatory to making room for the spiritual or higher evolutionary processes.

AN EPOCH-MAKING PHENOMENA.

BY ALEXANDER AKSAKOF.

(Concluded.)

This accepted as a general principle (which, however, does not exclude all sorts of shades and possibilities, according to the special capacities of different mediums and especially the composition of the circle; and also, because we cannot know the limits of the development of this phenomenon,) might explain to us to a certain degree a number of mysterious occurrences in materialization, which appear doubtful and suspicious; however, I shall again recur to it later in a special chapter devoted to it. The important inquiry, however, is: Have we exact facts established of the proposition which I have just stated?

We are now in a position to answer in the affirmative.

I will begin with an experience of my own, about which I have been thinking a long time; and which, in my eyes, presents so strong a support to this theory as to amount almost to a positive proof.

It rests on my acquaintance with the classic materialization of Katie King, which I have already described in my work—"Animismus und Spiritismus"—and again here anew in a condensed form repeat:

It was in the year 1873. Mr. Crookes had already published his articles on "Psychic Force," but he did not believe in "materializations," although he explained that he would only believe in them if he could see the medium and the materialized form at the same time. As I was at that time in London, I desired quite naturally, to see this—at the time the only one of the kind—phenomenon with my own eyes. After I had made the acquaintance of the family of Mr. Cook, I was most politely invited to a séance which was to take place on the 22d of October. The séance took place in a small room which served as a dining-room; the medium, Miss Florence Cook, took her place upon a chair in a recess formed by a corner of the room and a chimney behind a curtain which slid on rings.

Mr. Luxmore, who conducted the séance, required that I should carefully examine the place and the way in which he had just bound the medium, for he regarded this measure of prudence necessary. He first fastened each hand of the medium to the other with a linen tape, sealed the knots, then, connecting both hands of the medium behind her back, he bound them together with the ends of the same tape and sealed the knots again; then he fastened them again with a long tape which led to the outside of the curtain through a staple of copper, and was fastened to the table by which Mr. Luxmore was sitting. In this way the medium would not be able to raise herself up without drawing on the cord. The room was lighted with a lamp which was placed behind a book. A quarter of an hour had not elapsed, when the curtain was sufficiently drawn to one side to reveal a human form, which, standing upright near the curtain clothed entirely in white, held her face bared, while her hair was veiled with a white veil; the hands and arms were bare—it was Katie. During the entire time of the séance Katie was talking with the members of her circle—her voice was reduced to a whisper. She repeated several times: "Put questions to me; reasonable questions!" Hereupon I asked her: "Can you not show me your medium?" She answered: "Yes; come quickly and see for yourself." In a moment I had thrown aside the curtain. I had only five steps to take—the white form had vanished. Before me, in a dark corner of the room, the dark form of the medium was found sitting on an arm-chair; she had on a dark silk dress, and so I could not see her distinctly. As soon as I had resumed my place, the white form of Katie again appeared by the curtain and asked me: "Have you observed her well?" I replied: "Not quite, for it was tolerably dark behind the curtain." "Then take the lamp and look as quick as possible!" added

Katie decidedly. In a second I was behind the curtain with a lamp. Every trace of Katie had disappeared; I had before me only the medium sitting on a chair in a deep trance, with her hands tied behind her back. The light, which fell upon her face, produced its usual influence in such cases, for the medium began to sob and to awake; an interesting conversation took place behind the curtain between the medium, who was fully determined to wake up, and the form, Katie, who insisted she should again go into a trance; however, she was compelled to yield, said "Adieu" and silence followed. The séance was at an end. Mr. Luxmore asked me to examine well the tape, knots and seals. All was undisturbed; and as he proposed to me to cut the tape, I could only with difficulty insert the scissors under the tape—so firmly had the wrists been tied together.....

The accuracy of this fact is for me absolute; I also regard it as of the greatest importance for the foundation of the theoretical principle which now engages us.

How is one to comprehend this phenomenon? What conclusion to draw from it? Katie had, as is well known, a complete similarity to her medium; she was her double, and not a hallucinatory form, but in flesh and bones, with a heart and lungs as Mr. Crookes has firmly established. Can one more reasonably conclude, that the medium at any given moment must have had two complete bodies at once—one under the form of Katie outside of the cabinet—the other under her own form outside of the cabinet? Manifestly not. That Katie was not the medium in person, who was unconsciously playing the role of the spirit, is proven by the tapes, which had remained undisturbed; the medium would not have been able to undress herself in a moment, get herself loose, and again dress herself, again fasten herself, etc., even if it were physically possible. We have hence grounds for concluding, that, if I could have anticipated Katie, or been able to take a look into the cabinet, as she was standing outside—I should not have seen the medium there—at the most have seen her clothing, or nothing at all.

But how are we to understand that the form can clothe itself quick as lightning in the place of the medium and put itself in her place fastened, etc.? The clothing and the fastenings, however, must—if the body vanishes—fall to the floor. How then again return into them?

This forces us to the conclusion, that certainly the entire body does not dematerialize, but a certain something—a substratum, an astral body—remains of it, which retains the positions of the fastenings and the clothing as they appear, and that in this way the materialized form vanishes in a moment into this form and again unites with it, and so the medium is found in her place as before. We know that at séances in the light, hands materialized appear with incomparable quickness and disappear back again into the medium. The phenomenon then is the same.

We have in the support of this theory a completely demonstrative fact in the following experience of Col. Henry S. Olcott, which he had with the medium, Mrs. Elizabeth J. Compton, in America, taken from his book "People from the other World." (Pp. 483-492.) He quotes a long account of an experience with Mrs. Compton who was bound to her chair in the cabinet with thread drawn through her ears and sealed with the private seal of the narrator and the chair fastened to the floor and also sealed. The narrator was enabled to weigh the materialized form three times during the séance with the result that she weighed seventy-seven, fifty-nine and fifty-two pounds, while the medium, who, during the appearance of the form, had apparently vanished from the cabinet, weighed at the close of the séance one hundred and twenty-one pounds and was found fastened just as she had been placed in the cabinet with the seals all unbroken.

Since the form "Katie Brink" weighed seventy-seven pounds there remained for the body of the medium only forty-four pounds or a little more than one-third of her normal weight, and since it, the me-

dium became invisible to our eyes, even to the clothing and fastenings, we must therefore conclude that there was a body which retained the position of the body of the medium, her clothing and all fastenings, and which served as an invisible foundation for them. But the form of "Katie Brink" did not resemble that of her medium, but had the stature of a girl of eight years. What must have remained of the body of Miss Cook, since the body Katie King according to the statement of Mr. Crookes was even larger than that of her medium?

So much more then have we the right to assert, that as this remnant was invisible that the transference (transference) of the materialized body into its astral body (which sat upon the chair) was accomplished with inconceivable swiftness. Those who have observed the appearance of hands can have an idea of the quickness with which the hands appear and disappear into the body of the medium. This may give us a conception of the quickness of the vanishing of an entire form.

Mr. Crookes has many times made the observation in his interview with Katie in the dark cabinet that the medium at the same moment disappeared. And since he was depending always on having an opportunity of seeing the medium and the form at the same time, he succeeded only a single time and only in darkness, when Katie could no more speak; she was in a condition of half materialization. It is unfortunate that the form Katie had not been weighed; we can almost assert that she must have obtained nine-tenths of the weight of the medium.

Here follows a fact from my own experience which confirms both of the foregoing experiences. In the year 1890 I journeyed expressly to Gothenburg to hold a series of séances with Mrs. E. d' Esperance. She agreed to submit to all the conditions I might think necessary, to convince myself of the phenomena, a privilege which she had as yet allowed no one. In the séance of the 5th of June I was sitting as usual near the corner of the cabinet, in which Mrs. d' E— was sitting at my side; the curtain alone separated us; the opening on the side was quite near my right shoulder; I had only to draw the curtain to one side a little to see the medium. The materialized form, who at that time appeared under the name "Yolanda," had already showed herself several times and in fact, supporting herself on my arm, made a tour of the circle; a lamp hung to the ceiling and covered with several leaves of red paper produced a feeble light; but when I found myself under the lamp with Yolanda, this lighted up the form sufficiently so that I could recognize the unquestionable features of the medium in her. When we had returned to the cabinet, I took my place again and Yolanda remained standing half outside of the cabinet in the middle opening of the curtain; I then stretched my right arm, always looking at her, softly into the side opening of the cabinet, and I had only to stretch my arm a little to assure myself whether the medium was at her place. This I did. The medium was sitting tolerably low on a cushioned arm chair; I raised my hand direct to the height of the back of the chair and then guided it down to the seat on the back; the medium was not there. But in the moment, in which my hand was already on the arm of the chair, Yolanda stepped back into the cabinet again, a hand fell on mine and pushed it away. Immediately thereafter the medium begged me to give her some water to drink; I offered her a glass of water, while I drew aside the curtain at the same opening into which I had extended my arm. The medium was in her place in her red dress with closed sleeves; "Yolanda" was a moment before still in a white garment, with arms naked to the shoulders, with feet also bare and with white veils over her body and over her head, but she had vanished. Exactly as was the case with Katie.

This event gave me much to think about. (Witness, the secretary of Aksakow, here notes he has been misunderstood in a statement in regard to his observations of a séance held with this medium at Berlin, published in the November number of his journal for

1893, and alluded to in Stead's *Borderland* in the January number 1894. He declared in that article that he never saw the medium sitting on her chair while the forms appeared, contrary to the declarations of other observers at the same séance, which raised the rumor that he had doubted her genuineness as a medium which he says he took pains to dispel.)

As Yolanda, who was half outside of the cabinet, was unable to perceive the motions of my arm in the inside of the cabinet, so it was positively impossible for her, in consequence of the darkness or in the quite weak light, to see whether I was holding my arm hanging down on the chair, or was holding the curtain behind; and still more impossible, to see what my arm was doing there, or where my hand was, none the less was the motion of the hand which pushed mine back deliberate and distinct.

If then this something was the medium in person, who consciously or unconsciously represented "Yolanda," and if the arm-chair was really empty, yet it could neither see the investigation of it by my hand nor feel it, it would have continued its play in the role of a spirit, having remained on its place, or gone back into the cabinet, or anew have come forth out of it, etc., as if nothing was there. But it had caused a disturbance—Yolanda did not show herself again and the séance was perforce brought to a close.

When on the next day I heard it said that something had frightened the medium, I inquired of Mrs. d' E—herself about it, without saying anything about my observations. She answered me that she, towards the end of the séance, had felt as if something was moving around her, around her head, rested on her head, was let fall, whereby her hand met another hand, which still more terrified her. The quite peculiar thing about it was this: the feelings of Mrs. d' E—were those which indeed she must have had, if she were really at her place, and yet my hand had not found her body on the chair. Who then had these feelings? We must hence conclude that an exact copy of her body had remained on her seat which was endowed with consciousness and feeling.

Mrs. d' E—possesses, as is well known, the gift of mediumistic writing; so she receives during séances and at other times communications under the name of a certain "Walter" who calls himself the conductor, producing the phenomena of materialization. I also employed this means to learn—what explanations I might receive from this source. So I asked Mrs. d' E—to take the pencil, and the following conversation arose between spirit "Walter" and myself: "Have you seen what frightened the medium?" "Yes, a hand was laid first on the face of the medium, then on the knee, then on her hand. That was all." "Whose hand?" (for I still kept my secret.) "This I did not see, since my attention was first attracted to the fact, when the medium was frightened." "My chief wish is, to see Yolanda and the medium at the same time; is it possible?" "All depends on how much of her remains." "If I should look into the cabinet, should I find the medium removed from her place?" "Most likely. All depends on the source from which the material is taken to build up the form Yolanda. If there is a mass of it in the circle, then we do not depend alone on the medium, then you would see her just as well as if she was present."

Some days later, as Yolanda had been several times outside of the cabinet, during which time the medium had been fastened by me with a linen tape about the waist, both of the ends of which had been drawn through a staple which had been screwed into the floor, I asked "Walter," "How much was left behind of the medium when Yolanda came out?" "I don't believe much remained of the medium except her organs of sensation." "If I, while the body of the medium had almost vanished, should stretch my hand over the place, could I injure the medium?" "That would depend on how heavily you placed your hand there. If something should happen, which might injure the materialized form, then the medium would instantly become conscious of it."

"And if my hand should go right through the body of the medium?" "That would seriously injure her, if we did not keep watch, to prevent such an injury. To attempt this would be a dangerous experiment."

"In this way would the linen tape which is tied around the waist of the medium, if I should draw on it, cut right through her body?" "Yes. But that would only happen if its material was entirely used up, and has happened very seldom; however, sometimes very little has remained." "Accordingly then the invisibility of the body of the medium, when one looks for it, is still no proof that it is no body?" "Surely not. It is only an indication that you have not sufficiently sharp eyes to see it. You would not see, while a clairvoyant might see it."

Mrs. d' E—was quite surprised while these replies were given through her own hand. She did not cease, exclaiming: "That is something quite new! That is a revelation indeed! And I was, however, certain that I was always the same person." "But this, however, is impossible," I said to her, "that you felt in yourself no change while such an extraordinary phenomenon was going on?" "I felt indeed a change," replied she to me, "but was deeply conscious that it would be perceptible to me alone." "Can you describe this change?" "I felt in my inside as if I were empty," replied she; an answer completely responding to the facts above cited and to the theoretical speculations which arise from them. Mrs. d' E—at time did not yet suspect that this feeling of emptiness could be anything more than a barely subjective feeling.

I shall in consequence communicate the interesting details of the long investigation to which I subjected Mrs. d' E—at the time of my stay in Gothenburg in regard to all that she felt while the séances lasted. There are details of a peculiar nature, for she is also a singularly constituted medium in this, that she does not fall into a trance, and has a consciousness of everything that is going on about her during a materialization séance.

But the time had not yet then come to publish them, for all this might be subjective, and the requisite proof for the confirmation of these statements, the objective, visible and tangible proof was still lacking; now we have it.

The publisher follows in a note with an announcement that the July number will contain a description of a remarkable séance with the extensive and minute testimony of Miss Wera Hjelt, and also photographs which exactly show the séances; later will follow in August, probably, farther, the representation of the medium sitting on her chair half-materialized with a complete picture of the chair and a complete outline of the séance-room and of the persons present there.

BY ANGELS LED.

BY J. MURRAY CASE.

I offer this little harmonic prose poem as an experiment in literary productions. I believe the highest order of poetry will yet be in rhythmic prose form, with a sufficiency of the harmonic thrown in to please the ear and without any reference to length of line, but governed entirely by the poet's instinct. This will offer a field for great range and diversity of expression, and will relieve that tiresome see-saw or wave rolling that makes one sea-sick and soon tire of reading poetry of uniform rhythm and rhyme.

The greatest objection, it appears to me, to the following production is that it has too much rhyming—one-fourth the amount would probably be better.

The production is open to criticism, and I would like to see some of the poets trying their skill at this form of literary effort. It has one great advantage over lined poetry and that is it would be read much more extensively, as not one reader in ten ever reads poems, because of the mathematical hedging and monotonous rhyming.

The night was cold, and the light of London's lamps glittered on the snow, while Mary wandered, whither she did not know.

Fatherless, motherless, friendless, except the friend above, whose endless love is ever over those who trust in Him.

Wearied by her wanderings, and led by some mysterious force she knew not what, she sought a refuge by a great church door, and the roar of the black winds upon the steeple high, made hideous music and the black sky showered its storm whirled about her feet, but a still small voice within kept whispering words of cheer, and she felt no fear.

And crude rough men who passed thereby approached her as though she was a child of sin. But saw a glittering tear drop in her eyes, and faces that marked a pure soul within, and then they went their way; and there poor Mary stood till the day dawned. There in the chilly winds—there all alone. There in the drifting sleet, there all alone; but the voices of prayer moved upon her lips, and the guardian angels whispered low and sweet; and so all through the dreary night her faith was steadfast, and her hopes were bright.

Thus stood the maiden when the sexton came, ringing the bells; and he saw in the halo of that sweet face, the shade of deep sorrow, but lighted grace; and he said, "Fair maid, why standest thou there, to suffer the frost pangs of the cold damp air, for it is not yet time for the morning prayer?"

The maiden answered, "I came not here, kind sir, to pray; but yesterday, I wandered upon the great highway, and people pushed me, here and there; and all I did was look above, murmur words of prayer. I know not 'why I came to this old church,'" said she, "only this I know, the spirit of my mother hath led me—she whom they laid away, but yesterday—buried in the Potter's field. I saw the coffin sealed, I watched the death cart disappear, and then I turned and looked within my dreary home, when dread fear came over me, and then I fled; and so I wandered all the day, till the night came on, when here beneath this arch I hid away. And when the winds blew cold, I've felt my mother's arm around me fold. All through the dark drear night, my mother's spirit hath been here," the maiden said, and she wiped away a tear.

"And who was your mother, my fair sweet maid?" thus spake the sexton.

"She was a christian" (answered the maiden with grace, and a heavenly light stole over her face) "and a woman of sorrows; and often we did not know from whence the morrow's bread would come; but she in Christ relied, and so we were supplied from day to day—thus may it be—thus will it be with me—my mother's name? Oh! it was Jessie Lee."

"And who might your father be?" My father, he is dead, so it hath been said, though whether this be true we do not know. He was a soldier in the Indian insurrection, he left when I was but a child, and so of him I have no recollection. Ma always thought that he was lost at sea. His name? Oh! it was Joseph Lee."

And then the sexton's bosom swells, and he forgot to ring the bells, but grasped the maiden's hand and smiled, then calmly said: "Your father, dear one, is not dead. Thou art my child—my long lost child—my own sweet daughter, Mary Lee—for whom I've sought these long, long years—come home with me;" and Mary wiped away her tears, and closely to her father's arm did cling—and people wondered why the church bells did not ring.

The special point in the above production to which I would call the attention of the critics, is whether the introduction of rhyming heightens the effect of the rhythmic prose? If so, how far should the rhyming extend? Is there not a harmonic law governing such melodies of sound?

I have the faculty while in a semi-conscious, half-wakeful condition, of reading from books and papers which seem to be in front of me. The language is always in rhythmic measures interspersed with occasional harmonic rhyming variable as the notes of the mocking-bird, and the effect is simply enchanting. From this I take it that the language of heaven is melodious waves, and when we catch those har-

sonies we are able to write true poetry. Of course I recognize that such writing is not, in the abstract, new, only so far as it opens a field for new and varied combinations and the harmonious arrangement of sound to the thoughts and modes of expression. Any common scribbler may string upon a straight stick a lot of jingling rhyme, or rock back and forth in Pope's cradle, but it requires the instinct of the true poet to combine waves of thought with waves of sound in such a manner as to bring out perfect harmony and pleasing variety. In this class of poetry the scope for the true poet would be as immeasurable as the variable melodies in music, but no place for the monotonous doggerel tinker, or see-saw jangler.

JACKSONVILLE, FLA.

A NOTE FROM WHITTIER'S PSALM.

BY FANNY P. NICHOLS.

"All as God wills who wisely heeds
To give or to withhold,
And knoweth more of all my needs,
Than all my prayers have told."

Here is strong faith embodied in a few words and between the lines one catches a melodious strain from a man, whose faith sings while he works. It is no idler who is thus willing to rest upon God's will. We know it is one who has carried into his daily living and into the doings of his hands his best energy and the true purpose of helpfulness toward his brother and the world—in its broadest sense. Could this faith become the moving spirit of the workers for the enlightenment and spiritual unfoldment of mankind—working faithfully, persistently, of necessity slowly and silently, if needs must be, wherever circumstances have placed them, never doubting that the prayers of doing would be answered according to the need, whatever had been the prayer uttered by the voice meanwhile.

With this faith, the thought, and the deed, as well as the will, would be "as God wills," most surely, because in this loving work they would be in unison with the Divine, who works in every part of the universe, even in the tiniest atom, to unfold to us the lovingness of helpfulness and the power of union which it gives; and just as surely the results to these workers would be in accordance therewith, because their doing would be the truest manner of praying.

No discouragements need attend them, no seeming failure daunt their onward going, ever satisfied that "To give or to withhold" is the part of Divine wisdom.

If, another sentiment, in this same poem, "that ever a Providence of love makes the springs of time and sense" "sweet with eternal good," could be infiltrated into our general thinking as a truth, then the struggling, unhappy mass of humanity would cease to war, brother man against his brother, self ever uppermost, but would join together instead, most truly and lovingly as brothers, in the sweet toil of unfolding the beauties and glories of this earth-home, making it to "blossom as the rose" and also bringing to light, making it to shine and glow, the hidden gold of human capabilities, revealing the angel within.

Walking and toiling thus together, each with his own step, would go on up towards the "Delectable Mountains" from whence is caught a view of the "Golden City," the city of Truth and Love.

The gospel that love to man is love to God, which Whittier so continuously and so strongly taught in all his poems, must in time come to be practically exemplified in all forms of creed and acts of men.

First, a "new heaven and a new earth" must be made possible to each individual, then for the whole. When one has drunk deeply of these springs of time and sense, realizing that the waters thereof "are sweet with eternal good," then he is filled with a strength and power akin to the Divine; he can do and never tire and wherever he goes courage and hope radiate from his presence, and all fainting souls are renewed and made glad and are ready to begin this new creation.

To him, who is drunken with these sweet waters, all mankind becomes one royal brotherhood, sons of one King, members of "one church, made free by love, which is the law of liberty." To such life then becomes ever the writing and the singing of a grand psalm.

UNITY AND DIVERSITY AMONG SPIRITUALISTS.

BY WALTER HOWELL.

In your issue of August 4th, I noticed a letter over the signature of A. Queenlander, which, because it voices the thought of many perplexed minds upon the threshold of Spiritualistic inquiries, deserves consideration. If therefore some abler person does not respond, please allow me a few words in reply to his earnest appeal.

I have not read "Antiquity Unveiled," but I am somewhat familiar with its line of thought. The primary question for Spiritualists to settle is, not whether his book ("Antiquity Unveiled") or any book purporting to emanate from the Spirit-world advances tenable theories about Jesus, or any other historic personage, but whether the spirits really do communicate at all. The question follows in the next place is the information correct? The record of what they have to say may or may not stand the test of criticism respecting the historic value of the matter communicated. If however, it can be proven that the spirits really dictated the volume, whether the subject-matter be worth considering or not, the method of communication is worthy of careful investigation. If we accept from the spirits an unverifiable statement it is an act of faith, and as such is a personal affair, but we are not justified in demanding that others shall believe as we do; they are justified in asking for verifiable data as the foundation of their belief. Spirit opinions must stand or fall on their merit as ours do, or we shall have authority for truth instead of truth as our authority.

The claims of Appolonius of Tiana have been put forward before now, and Christian writers have conceded the parallelism between his life and that of Jesus of Nazareth. There is probably more valid evidence as to the actual historic existence of Appolonius than of Jesus; but around the latter personage the Christian ideal gravitates. Now it seems to me a matter of little moment whether Jesus or Appolonius is the original, for no doubt about the personality of both there is much that is mythical. The ethical teaching and spiritual thought ascribed to Jesus would not be one whit inferior if traceable to Appolonius, or Hillel, or other persons. Principles are more than persons.

The lack of unity among Spiritualists is to be deplored, in fact, we deprecate this weakness in the liberal movement generally. There has been too much iconoclastic, and too little constructive work done by Spiritualists and Liberalists alike, notwithstanding the useful purpose which the former serves. Then too, while Liberalism and Spiritualism have developed the intellect, they have both too largely neglected the strengthening of the will and the feeding of the heart. We aim at being scientific, and then regret that the mass do not appreciate our philosophy.

In matters purely speculative we must not be dogmatic, but ever mindful that our neighbor's view is sacred to him and should be revered, or sympathized with by us. There are, however, truths and principles upon which we might establish a firmer union; these are scientific truths and moral principles. The scientific would appeal to the intellect, the moral, to the will, and our knowledge of communion with our loved ones, would touch the heart; thus intellect, emotion, and volition would be aided in their evolution.

There is but one pivotal point around which all Spiritualists revolve at present, and that is "demonstrated continuity, proven through actual communication with the so-called dead." Outside this statement there is the widest difference of opinion. This is a healthy sign, when the differences are pertaining to subjects of a speculative character; while in

matters of verified or verifiable truth, and in that well organized moral world, health and unity are synonymous. More perfect organization will enable us to explore more intelligibly these spheres of the intellect, and world of our moral life. The best minds of our age feel this need and are striving to formulate the permanent principles to which all liberals may conscientiously subscribe. When the call to rally is given, may every liberalist respond.

FAITH IN IMMORTALITY.

The more intimately I enter into communion with myself—the more I consult my own intelligence—the more legibly do I find written in my soul these words: Be just and thou shalt be happy. But let us not base our expectations upon the present state of things. The wicked prosper and the just remain oppressed. At this conscience takes umbrage, and murmurs against its author; it murmurs: "Thou hast deceived me!" Who has proclaimed this to thee? Is thy soul annihilated? Hast thou ceased to exist. O Brutus! O my son! Soil not thy noble life by turning thine own hand against it. Leave not thy hope and thy glory with thy mortal body on the field of Philippi! Why dost thou say virtue is nothing, when thou goest to enjoy the price of thine? Thou goest to die, thou thinkest no, thou goest to live, and it is then that I shall fulfill all. One would say, from the murmurs of impatient mortals, that God ought to requite their virtue in advance. Oh! let us first be good and afterward we shall be happy. Let us not exact the prize before the victory, nor the wages before the labor. It is not on the course, says Plutarch, that the conquerors in our games are crowned. It is after they have gone over it. If the soul is immaterial it can survive the body; and, in that survival, providence is justified. Though I were to have no other proof of the immateriality of the soul than the triumph of the wicked and the oppression of the just in this world, that spectacle alone would prevent my doubting the reality of the life after death. So shocking a dissonance in this universal harmony would make me seek to explain it. I should say, "All does not finish for me with this mortal life; what succeeds shall make concord of what went before."—Jean Jacques Rousseau.

REV. BEN. M. BOGARD in the Baptist Gleaner, a Kentucky paper, writes thus in regard to coal mining: The writer knows something of coal mining, and he knows very well that coal miners can't live comfortably by digging coal at one cent and a quarter per bushel. The time was when they received five cents per bushel. Then it dropped to four cents per bushel, then to three, then to two and then to one cent and a quarter per bushel. The coal miner does well to dig one hundred bushels per day. One hundred bushels would bring him one dollar and twenty-five cents per day. He pays his mining expenses out of that which consists in the oil and powder which he must burn and besides this, in the expense of keeping his tools in order. When he pays all this he has about ninety cents left for his day's work. Does he get the ninety cents? No. He is paid in Company checks which compels him to buy his goods, both groceries and dry goods, from the Company store, where the goods are usually higher than elsewhere, and in addition to all this he is compelled to live in Company houses, for which he pays an enormous rent. To add insult to injury, if a miner chooses to do business differently, he is immediately discharged. These things are facts and I challenge any man to deny them. But one suggests that the price of coal is so low that the companies cannot afford to pay any more for work. But stop. Could they not raise the price of coal one cent on each bushel, and pay the amount of increase to the miner. Had not the people better pay one cent more per bushel for coal than to have the miner and his family to live on half rations? This oppression must stop, for a thousand volcanoes are just ready to burst out and destroy the country.

MUSCLE WORSHIP.

A recent writer whose sympathies are professedly with labor, under its widest aspect, but who does not see any good in a "warfare of starvation," asks whether we have come to be a nation of muscle worshipers. The ground on which he puts this question, is that in the published list of organizations which approved of the late strike "there was no labor represented other than muscle labor. No cunning artificer, no clever accountant, no task in which study, practice, skill, is required was represented in any of the so-called labor unions." Let us for the moment grant the truth of this statement, and see what inferences are to be made from it. We are told that labor should be respected "for what it accomplishes and not for its name alone," so that the mere muscle worker is not to be respected, at least he is to be respected in proportion to the kind of labor in which he is engaged, and to be thankful that "better wages come with better work." This is a sad come down from the "gospel of labor" which has been preached so zealously in past days, and which led the Hebrew prophet to cry out, "Be strong, all ye people of the land, saith the Lord, and work, for I am with you, saith the Lord of hosts." Possibly, however, the writer did not mean exactly what he said, and we would fain believe that he would admit there is a sanctity in good work apart from the money reward it receives. But in this age, when everything is given a money value, and the want of money seems to be considered the most disgraceful of all conditions, the fact of working without being paid for it would be regarded by many as evidence of non-sanity, and therefore perhaps we ought to take the writer literally. He speaks of the sympathetic strike as "that modern invention of Satan," and seems to regard it as another mark of the muscle age. Hence he shows as little appreciation for sympathy as for labor in itself. He does not express himself as opposed to strikes in general, but if they are justifiable at all, so may be a sympathetic strike, although the necessity for it is to be deplored. Such a strike is no worse, however, in any case, than a sympathetic union among the managers of railway companies to render abortive any labor strike, however justifiable it might be.

What we wish to consider particularly is the question of "muscle labor," in connection with the statement that "better wages come only with better work." If this be true then for the great mass of toilers there is no hope of improvement. Their work is the same monotonous labor from day to day, from year to year, and as it cannot improve they cannot expect better wages, and they are no better than slaves. They have no right to hope for "better days," for few out of the many can expect to "advance to the higher, the higher labor." Nor is this altogether the fault of their kind of work. Since the invention of machinery the tendency has been towards a reduction in the number of "cunning artificers" and a relative increase in the number of muscle workers. Machinery has in many cases been so perfected that it is almost automatic in its operation, and it requires little stretch of imagination to foresee the day when skilled labor will be almost entirely superseded by machinery in all the leading branches of industry. Even the muscle men will then be hardly needed, except to supply the fuel and the raw material required in manufactures. The very machinery itself may be constructed by machinery, which will require but little attention. The business of a manufacture is becoming more and more automatic, and his office is to-day little more than to see that his capital, or the money of the capitalist behind him, is invested in proper plant and machinery, and in finding markets for its products. Probably, however, the time will never arrive that either the directing head, or the agents who carry out his directions for obtaining the desired results from the operation of machinery, can be entirely dispensed with. As both are necessary now, so they always will be, although the work of both is being constantly encroached on by mechanical arrangements. The brain cannot act without nerve fibres and muscles to

convey and perform its behests, any more than the muscles can act without direction from the brain, conveyed by the nerves. Each is equally indispensable in its special province, and the manager of a manufactory can do no more without the muscle men whom he employs than his employes can do without him. It is useless to say that on a pinch the manager can take the place of one of the men, for he cannot do two things at once, and if he tries to do first one and then the other, he will be proficient in neither.

It was assumed above for argument's sake that the various organizations which sympathized with the recent strike movement represented only muscle labor. If this were really so, would it not show that muscle was more in sympathy with misfortune than brain. The strike was intended to benefit working men who were suffering privations ascribed rightly or wrongly to the action of their employer, and although the methods made use of by the American Railway Union may have been wrong, its aim was praiseworthy. But this union is composed chiefly of switchmen, brakemen and firemen, and whatever may be said as to the last of these, surely it cannot be said of switchmen and brakemen that their work is only muscle labor! A man of mere muscle is not put into a position where his neglect of duty, through simple forgetfulness or drowsiness, will jeopardize the lives of his fellows, as is the case with the switchmen and the brakemen. Such workmen have to be constantly on the alert, and therefore they should furnish examples of a happy combination of brain with the muscle necessary for the manual part of their employment. And here we would refer to the fact, too often lost sight of, that under the conditions of modern work even what is regarded as mere muscle labor is now on a much higher plane than it was at the time of the first introduction of machinery. With every step in the improvement of machinery greater care is required in attending to its needs, and such is the case also in the use of tools. These have become more efficacious than formerly in many instances, but they require handling with greater care or precision. The result is that workmen of all classes have become more intelligent, and muscle has been subordinated everywhere outside of mere slavery or serfdom to intelligence. The native American is usually regarded as a better workman than the European in a similar position, and one of the causes of his superiority is the greater smartness acquired by the care of complicated machinery.

If what is here said is true then the distinction made between skilled labor and muscle labor loses much of its sharpness. In all branches of labor a certain amount of skill is required, and in many which cannot be classed among those of the "cunning artificer" such a general intelligence is necessitated that the laborer may claim to be on a par almost with the skilled workman. This increase in intelligence ought to be one of the factors in the question of wages, or rather in the share of profits to which the workman is entitled, and it does indeed explain in large measure the gradual rise in the wages paid in all branches of labor compared with those of a generation ago. But it ought to do more than this. Intelligence is the mark of manhood and it deserves recognition in the return received by its possessors for their toil, be they managers or assistants. It is a trite remark that "the task which requires the least preparation for its execution has always been the poorest paid," but the time must soon when the payment will be in something else than wages. Money we must have, but as it is earned through co-operation of labor of various kinds, all those who are engaged in the earning ought to participate in the actual net profits received. Until this mode of dealing with the claims of the working man is adopted, there will be continued dissatisfaction with the conditions of labor, and the best results will not be obtained from it. If all men were thus compensated they would take much more interest in their work than they do at present, and they would find it to be for their own personal benefit to do their ut-

most for its advantage in every respect. With the establishment of such a system, there would be nothing left to strike about, as everyone connected with a business concern would be a partner in it, and therefore its interest would be their own. How such a desirable state of things is to be brought about, seeing that it would create a social revolution, is hard to conceive. The day is not far distant, however, when a thousand men will refuse to work for the excessive benefit of one or two, and it will be wise for the capitalists to devise some scheme by which that excessive benefit shall cease, or the people will do so and in so doing perhaps give the workman a larger share of the profits than he would at present be satisfied with.

LOVE OF THE MARVELOUS—A DANGER.

From the cradle to the grave man's life on earth is a series of mistakes and misconceptions through his reasonable tendency to take the superficial aspect of things for reality and the whole truth. He only gains knowledge step by step by his reason recognizing the points which are inconsistent with the harmony of other parts, and so his mind is kept on the alert until wherever discord has existed, through wider knowledge, harmony at last prevails.

We only know now that man's path towards truth leads through a maze of connected mistakes. Why this is so we do not yet see clearly. That is one of the mysteries which we trust is to be made clear to us on some future plane of existence. But no truth is more clear now to us than that we must be taught by experience—that is to say through our mistakes.

Man's search after knowledge so far in the history of this world has been directed mainly on the lines of physical science, in searching after the immutable laws by which the physical world and man have been evolved and held in lines of progress. Only very slowly has science been enabled to demonstrate the various theories now held to be true in regard to physical laws and innumerable have been the theories propounded and finally cast aside as untenable.

Now we have come to a point when the Power which rules the Universe seems unmistakably to indicate that it is now time for man to study and understand the laws of his own conscious being and knowing as related to other planes of continued progressive life. Here and there in many varied directions light is permitted to shine through what we call for want of a better name, spiritual phenomena, while the intelligence which directs these rays of light to open to us, awaits the results upon groping human minds, as loving mothers watch to see the effect upon the infant mind of some forward step in knowledge or experience.

But in spiritual knowledge as in physical, man has to learn through his mistakes. There is as much superficial glamour in one as in the other, and as strong a tendency in man to rush hastily to wrong conclusions. The phenomena—so-called—of Spiritualism [seem more strongly to appeal to the mind of man than the wonderful, high, overwhelmingly important spiritual import of those phenomena, and so importunate is the demand for the more scenic show of materializations, raps, table-tippings, handkerchief tests, etc., that the spiritual meaning of all these are lost sight of. People rush to materializing séances, test mediums are in demand on every lecture platform, the most vague and unmeaning words from so-called mediums are twisted into anything the interviewer wishes, Spiritualism comes to be a kind of comic circus performance; the demand is far greater than the Spirit-world of even the lowest caste can supply, and weak and wicked mediums hard up for means, misunderstanding the penalties which will be involved upon them in another life fraudulently manufacture evidence for the unthinking, easily deceived crowds.

Man's love of the marvelous greatly aids such deceptions. Given one instance out of the common runs, he is ready to believe even more unreasonable things, without calling upon his reason and judicial sense to verify and investigate. Man should above all insist upon using his divine gift of reason in spir-

usual matters as much as in those things pertaining to his temporal affairs. The tendency to over credulity in spiritual matters doubtless arises from the wondrous possibilities involved in change of sense perceptions and altogether different environments in other spheres of existence; but it should ever be kept in mind that development on the physical plane is always in direct and orderly lines of persistence. So in spiritual lines the same law should be expected to hold good and anything out of these lines in the way of grotesque or unseemly exhibitions cannot be real or true.

When mediums exhibit fantastic shapes who go through puppet-like stagery performances unbecoming to self-respecting individualities and give these shapes the names of men and women of genius, or of strong reasoning powers while in the body, common sense should surely come to the aid of the spectators and show them how utterly ridiculous and impossible such clown-like performances would be in the real personalities whom they misrepresent.

It may be that some undeveloped spirits of the lower spheres may thus amuse themselves by posing as the representatives of the souls who even while here soared so far above them in spiritual and intellectual gifts, and if so one can imagine in what a mood of fun and laughter even these undeveloped beings will be filled as they recall the words and looks of admiration bestowed upon their antics, and how tempted they will be to exclaim: "What fools these mortals be!"

While these representations are more often the result of fraudulent cupidity, we yet admit the possibility of the agency of lower spiritual spheres. Man does not change his nature with change of form and knowing as well how many go out from life with their spiritual, moral and intellectual faculties scarcely aroused, it would not be strange if they could here manifest after transition if they showed no great improvement. But as cultivated people here can easily rid themselves of undesirable society so there is no reason for encouragement of such if they return. Only those of like natures would greet them in any form.

But there may be also other reasons. We give from our "Automatic Communications" the following answer in regard to a statement given previously which was thought to be untrue: "We could easily satisfy you if you were over here in regard to what looks like but is not fraud. As it is we are obliged to let you remain in doubt, because we as spirits are bound in honor to keep silence as to these tests of your credulity. When you are one of us whom we can trust you will see clearly what all this means. Oh trust us—and wait. Whom we love we test."

The mission of our spirit friends to us is woefully misunderstood so long as we are content with the mere phenomena of Spiritualism the miraculous marvels of which are as nothing compared to the deeper lessons taught us by the higher truth of spiritual possibilities. We should most of all aspire to live up to the spiritual ideals held open to us.

S. A. U.

THE INDUSTRIAL REVOLU

Prof. Henry C. Adams in lectures before the School of Applied Ethics at Plymouth, Mass., has traced the historical basis of modern industries with the clearness which comes from a thorough grasp of the subject, not resting content with mere facts but seeking the underlying principles. He showed the need of a careful study of history in gaining right opinions and a right point of view, which is the most important thing in the work and can be secured only by the conception of permanent forces in their relation to those characteristic of a period, and to other phases of society. To know our own century we must know that of the previous six centuries, for unless changes can be dovetailed on to the past, that past has been a mistake. Therefore, to understand aright this present strike, we must go back to the development of the industrial ideas at the bottom of

it, and ask not what the grievance is, but how a class has come to exist without proprietary rights, with no rights except as citizens. The "industrial revolution," as Arnold Toynbee termed it, which has been going on since 1760 and has created a new world, had two great steps,—the changes in machinery and the application of steam to transportation. Owing to the inventions, the domestic system gave way to the factory system, under which the laborer became dependent and wages came to be determined by law of supply and demand, instead of being the product of his industry. In essence this change meant the triumph of the competitive principle, and the result is the emergence of the labor problem, in its present form new, and made by the union of political liberty, competition, and the tory organization of society. The laborers to-day being a propertyless class are therefore an irresponsible class, as responsibility can not be enforced where there is no property. This problem began when the laborers lost control over the conditions of work and will be solved when they regain it. It is not a question of comfort but of social organization. We are trying to realize democracy in politics and undemocracy in industry. One or the other must be changed or, which is more likely, both modified. Next to labor, the monopoly, Prof. Adams shows, is our great problem and this has been brought upon us by steam transportation, which is the complement of manufactures. This has touched all classes and made society conscious of its broadly-extended interdependence, has created a world market, and, in connection with the telegraph, has narrowed the margin for speculation, since by means of rapid interchange of ideas the element of uncertainty is lessened. Develop the world market perfectly, and no speculation will be the result. In tracing the growth of the corporate idea from feudal times, it is seen that the nineteenth century corporation is similar in form to companies of earlier times but different in spirit, for private industry has taken for its own use the privileges designed for public ends. The social results are the defeat of responsibility, which is no longer commensurate with the liberty, the destruction of strategic equality which alone gives field for competition, and the weakening of the moral sense in business. Two remedies suggested are an analysis of industries to decide which may be incorporated and securing through political action some way of bringing to the managers of corporations the sense of responsibility.

FOOTSTEPS IN THE NIGHT.

Who that has waited in a city after night set in, listening for the footstep of an expected friend but has noted as the footsteps of the hurrying unknown crowd passed by, the clear, decisive ring of differing traits of character evidenced in every individual footstep, by which was conveyed to the listening ear some strongly individualized mood or characteristic.

As you sit by an upper open window you cannot see who passes until they come within the range of the flickering glare of the street lamp below. But listen, as the footsteps approach—these light dancing footsteps with their hop-skip-and-jump of exultant joy in mere existence, who could they belong to but joyous healthy childhood—no matter whether poor or rich—there they come now, hand in hand, a boy and girl, with laughter in their voices as echoed by their feet. And you smile in sympathy as they pass on, with perhaps a little sigh for the days to come when their steps may tell a different story. Now a quick light step approaches with the ring of self-confidence; you are not surprised to find that it belongs to one in early manhood with the world to win before him, which he has doubtless unbounded faith to believe easily accomplished. The slow loitering footsteps which follow soon, the sound of which is broken in upon by the half-suppressed ripple of happy laughter you know by some occult sense are also those of youth, for it is a pair of young lovers who now come into view; they seem to know by intuition that such happy hours come rarely into

life and the same emotion that quickens their heartbeats, slackens their pace. The next step that breaks the silence of the pavement awakens echoes around, it sounds loud, vigorous and purposeful, its owner you may be sure is one not given to worrying over what others may think of him, and as he comes near, you perceive that he is a middle-aged business man whose active mind, full of worldly affairs, gives strength, activity and earnestness to his footsteps. As loud, but far more deliberate and self-conscious, sounds the next pedestrian's step; self-importance gives as clear a note in that step as could be heard in the human voice, and when a broad-chested man with head thrown well back and swinging gait passes under the gaslight you feel that such a one and no other was prefigured in your mind by the associative step.

Presently you hear a slow, heavy, dragging footfall, as if keeping in rhythm with a tired brain and body. You know instinctively that it is the lagging step of old age, and you are expectant of one of the varying forms which age takes on and, whatever variation draws slowly near, you are sure to note the lack of buoyancy in the whole figure; the electric force of youth has departed forever from the step, as well as from nerves and voice and brain.

Anon you catch the heart-sickening sound of a lurching, wavering, swaying step, over which the mind has lost control, as it has lost control over the soul; it is the step of the drunkard reeling homeward, and you grow sad at heart at the sound thereof, in pity for the peace of the home where perchance he tries to direct his rebellious feet. Again the sound of a crutch mingled with one halting footfall fills you with another kind of pity.

So in the streets at night, footsteps tell their differing stories to the listening ear of different life histories, characters and events. So too in all we say or think, or do is some outward impression made upon the world—perhaps upon the universe—as to what we are, and what we are making of ourselves, or allowing external influences to make of us. It behooves us then in more senses than one "to look well unto our ways," and guard well our steps so that what others read of us may redound to our credit, as well as help on our own spiritual well-being. It really is man's spiritual oneness with both the seen and the unseen which gives this power of so impressing himself in return upon the visible and invisible, the human and the divine. There can be no true living at all, until this truth becomes impressed upon every human being's realized thought.

S. A. U.

A man always speaks with authority when he speaks as if he were a fresh seer of truth; when he speaks as if he were uttering his own truth, and not another's; when he speaks not as if by hearsay, but as if by his own sight and knowledge; and when the spirit of utter sincerity and profound conviction goes along with his words. It is not so much the doctrine that he utters, as a quality of personality behind the doctrine, that makes him a leader: it is character, moral earnestness, that natural magnetism of soul which comes from thorough and enthusiastic consecration to any idea or cause that has won personal love and fealty. In these days of general enlightenment, it is not possible, at least in civilized countries, for any individual men to attain to such power over great masses of people as was once the case. Some of the great leaders of the past, if they were to return to earth to-day bringing only the knowledge they possessed at the time of their living, would be dwarfed by the average height of the intelligence around them. No class of civilized people to-day depend for guidance upon others as once they did. And yet, though the conditions of leadership involve a certain measure of harmony between the leader and his time in matters of intellectual acquisition, they do not necessarily involve vast stores of knowledge, nor depend on the possession of extraordinary mental ability. They depend more on the possession of that quality of inspiring wisdom which is moral rather than mental,—that wisdom which never becomes obsolete, is never out of date, which allies man with eternal principles, and makes him a part of the creative, sustaining forces of the universe itself.

VOICE OF THE PEOPLE

THE DESOLATION OF TYRE.

By ST. GEORGE BEST.

Forgotten Tyre, of whom the prophet spake
With mournful tongue, Thou shalt be built no more
Whose cedarn ships all seas navigerous bore;
Whom not the conquering Macedon could make
A spoil for his invading horde, awake,
And to the world rehearse thy state, before
The King of Jewry in his anger tore
Thy purple robes, and all thine idols brake!
What art thou now? Doth not the Arab swart
His tents above thy crumbling pillars raise?
Doth not the Turkman commerce in thy mart
That once struck dumb the nations with amaze?
Where are thy fleets that ploughed the farthest wave?
Alas! They share with thee an equal grave!

MATERIALIST OR SPIRITUALIST.

TO THE EDITOR: Our judgment of things and events depends very much on the standpoint from which we view them or our premises and preconceived opinions. The occult phenomena weekly detailed in THE JOURNAL are regarded as marvels, such as telepathy, clairvoyance, apparitions, materializations, etc. Why? Because we conceive the world to be material; to consist of independent entities with fixed intrinsic qualities; of form, color, weight, density, etc., of which our five senses are the witnesses. With such opinions it is not surprising that occult phenomena should appear marvelous as they violate or transcend the fixed laws that we have ascribed in matter.

One who has familiarized himself with psychic studies knows that the ordinary qualities of things are mental abstractions, that colors, odors and flavors are not intrinsic qualities of things, but subjective states of the ego perceiving them. This point has been scientifically established. And further, were objects independent entities of inert matter there is no conceivable mode by which they could act through our senses and produce ideas of themselves. Such a process has been declared unthinkable by the highest authority.

Instead of regarding the world about us as consisting of material entities with fixed intrinsic qualities let us conceive it as entirely spiritual; that it stands as the thought of an infinite intelligence with other entities, spheres and processes that the human soul has hardly begun to fathom; that phenomena of every day life are manifestations from that occult sphere as truly as clairvoyance, telepathy, automatic writing, etc. Were our powers ten fold multiplied we could not compass all its mysteries.

We know only facts and truths of consciousness, whatever things in themselves may be we only know them as modifications of our consciousness. While we have no reasonable ground to assume that things are independent entities outside of us which produce ideas in us we have illustrations in dreams, delirium and hypnotism that ideas may be generated within us by the automatic activity of our spirit or by a power with which we are in rapport independent of our outward senses.

We have thus reasonable grounds for assuming that the universe is spiritual; that there is a common sphere for all facts, feelings, thoughts and volitions; that we are in rapport with it and whatever exists there may be revealed to our consciousness. With our present development we cognize many things; when more evolved we may cognize things now unperceived, and so on in infinite progression.

Our recognition of the phenomena of the world about us is a daily marvel, but so-called occult phenomena should not be more nor less so regarded. That unseen power should raise an object or guide a writing hand is not more wonderful than that visible hands should do so or planets move in their orbits. The voice of a friend who addresses one is as truly a voice from the unseen world as the occult voice that speaks to my soul.

This view is not only reasonable but it is confirmed by the few who have lifted the veil—Jesus and the seers of all ages. They tell us of a world of marvelous entities and activities. Their soul speaks to soul as here in telepathy. Thought-transference is the mode of communicating.

It is a marvel that more of the doings there are not revealed to us, as they will be as our consciousness becomes more sensitive. When fully spiritually born we shall find ourselves in a spirit world where what we now call realities will appear as shadows. They now seem fixed and solid because their ideas have divine power behind them and have through ages become integrated in the human constitution. After the transition called death they, with other unfoldments, will constitute our future world.

The marvels of occultism are so regarded by the multitude but all discoveries in art and science have the same origin and have a greater value since we can connote and utilize them. The ordinary facts of daily life are not commonplace to the philosophic Spiritualist, but are regarded as manifestations from the Spirit-world constantly renewed. Since man is the microcosm of the macrocosm, all possibilities are germinal in him. By faith, aspiration and obedience to the laws of the universe they will unfold in his consciousness as the oak from the acorn. The spiritualistic point of view is the only one from which we can understand the marvels of occultism and harmonize them with the everyday facts of life.

J. O. Woods.

A PECULIAR RING.

TO THE EDITOR: A friend of ours, who lives in a neighboring town, has occasionally joined us in our séances. While visiting us last winter she told me of a ring she had worn when living in Illinois, near Peoria, some years ago. It was supposed to be good gold. One evening while out driving, Mrs. B— noticed that her ring looked very dark, as if tarnished, and called her husband's attention to it. Wondering of the discoloration, she tried to polish it by rubbing on Mr. B—'s coat sleeve, but to no purpose. Having heard of talismanic rings Mrs. B— felt alarmed and impressed with a feeling that something was, or would be wrong, but Mr. B— laughed at her fears. However, when they were aroused before dawn of the next morning and summoned in haste to what seemed the death-bed of Mrs. B—'s mother, Mr. B— ceased joking. It was a case of sudden illness and for several days the patient was despaired of.

Meantime, the ring had resumed its normal color, but not through any efforts on Mrs. B—'s part. She watched it and hoped, even while the physician despaired. At length the mother was restored to her usual health and the incident of the ring was seldom thought of.

One day, a long time afterward, as Mrs. B— was walking across the room she happened to glance at her hand and that ring was black as coal! Suddenly stopping, she raised the hand to see the ring better, when as if struck, it fell in fragments to the floor. In her fright Mrs. B— sank down quite deprived of strength, but she tried to find the bits of her ring.

While she was thus engaged, Mr. B— and his brother entered the room, and one look at their faces assured my friend that trouble had come.

She exclaimed: "My ring?" but could say no more. As gently as possibly she was told that her brother had just died, having been struck by a falling tree.

I asked: "What became of the fragments of the ring?"

"Some of the pieces are about the house yet, but I never look at them. Even if it had not broken, I would never have worn it again."

Now the question in my mind is: "What broke that ring?"

Perhaps one might ask why it should have changed color in the first place.

Mrs. B— declared she was in the middle of the room when it fell from her finger, but did not mention having felt any touch. She says that never in her life was she so badly frightened.

J. M.

Sedgwick Co., Kansas.

"RECOLLECTIONS OF A VIRGINIAN."

TO THE EDITOR: A most delightful book has recently been published by Gen. D. H. Maury of the Confederate army entitled "Recollections of a Virginian."

General Maury belonged to the large and well-known Maury family of Virginia and was a nephew of the famous astronomer and meteorologist Commodore Matthew Maury, so well known from his works upon "The Physical Geography of the Sea," and other subjects. Gen. D. H. Maury had a distant relative in the Con-

federate army named Gen. H. Maury who had served under Gen. D. H. Maury at Mobile, where Gen. D. H. Maury so greatly distinguished himself by the masterly defence he made of the city against overwhelming odds.

On page 203 of his book he tells the following as to the death of this General H. Maury, which occurred some years after the close of the war:

"I was living in New Orleans at the time of his death and my connection with it was very curious. I am not at all a superstitious person and I have no theory to advance or explanation to offer as to the following facts: Henry Maury was then living in Mobile and when I last heard from him was in his accustomed health and spirit. One morning in the spring of 1868 I awoke and started up saying: 'Where is Henry?' My wife replied, 'You are dreaming.' 'No,' said I emphatically, 'I am not dreaming. I saw Henry standing by side, and he was about to speak to me when he suddenly disappeared.' She naturally argued with me that it was all a dream and I could not shake off the conviction of its reality. As I stepped into the street car to go to my office a gentleman who was reading a paper greeted me saying, 'General I am glad to see you for I thought I had read of your sudden death,' handing me a paper with the telegram in it stating that Gen. A. Maury had died in Mobile early that morning. Our personal relations were very warm and affectionate and I was his nearest kin in that part of the world."

Such is the story of a very distinguished Southern officer and a person of undoubted veracity and integrity, and it seems impossible to cast any suspicions of deception or mistake over the case for he "argued" evidently with his wife who was awakened by his exclamation. This argument was at the very time of the appearance of the spirit and the confirmation (if it may be so called) came from an outsider so that there could not have been any mental suggestions in the case or mind reading.

"CONEX."

BOOM IN MODERN JERUSALEM.

The report of Mr. Dickson, British Consul at Jerusalem, on the trade of his district, contains several items of interest. Trade with Great Britain in 1893 showed some falling off as compared with 1892, but notwithstanding there has been a steady increase for several years past. It is noted that English ale, which had been driven from the market by the lighter beers of Austria and Germany, are again finding favor. It is sold at from nine pence to one shilling per quart bottle.

The Jaffa-Jerusalem railway hardly appears to carry as much traffic as might have been expected. There is a daily passenger train each way and also two good trains. Still a considerable amount of merchandise is conveyed by camels between the two places, on account of both the Jaffa and Jerusalem railway stations being situated at some distance from the town. The railway company, in order to give further facilities to merchants, employ camels for the transport of goods from the warehouses to the stations. It is rumored that the line will be prolonged to Nablous and Gaza.

Buildings of various kinds continue to be erected in the vicinity of Jerusalem, and the city is fast outgrowing its former limits. On the western side houses have increased so rapidly within the last few years that quite a large suburb has arisen where formerly fields and vineyards existed. Every available piece of land is now being bought up by private persons or by benevolent societies and missions, and already the name of "Modern Jerusalem" has been given to this new quarter. The latest enterprise suggested is the placing of a steam launch and lighters on the Dead Sea. If this were done the produce of Moab, which is a country rich in cereals, fruit, and cattle, could then be ferried across in a few hours in the lighters in tow of the steam launch instead of having to be conveyed by caravans round the north or south end of the Dead Sea, entailing a journey of from four to five days.

THE FOOD EXPOSITION

is an educator for housekeepers. You are not obliged to attend it to appreciate the value of Borden's Peerless Evaporated Cream. Your Grocer can supply you; always ready; uniform results assured. Insist upon having Borden's.

Must Praise Hood's



Mr. John W. Snyder.
help praising Hood's.
Saville, Pennsylvania.

Hood's Sarsaparilla Cures

Hood's Pills cure all Liver Ills, Biliousness, Constipation, Sick Headache, Indigestion.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.
\$14 Boys our 2 drawer walnut or oak Improved High Arm Sizing Machine finely finished, nickel plated, adapted to light and heavy work; guaranteed for 10 years with Automatic Bobbin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle and a complete set of Steel Attachments; shipped any where in 30 Day's Trial. No money required in advance. 75,000 now in use. World's Fair Medal awarded machine and attachments. Buy from factory and save dealer's and agent's profits. Cut This Out and send to-day for machine or large free catalogue, testimonials and glimpses of the World's Fair. FREE OXFORD MFG. CO. 342 Wabash Ave. CHICAGO, ILL.

Society for Psychical Research. American Branch.

The Society for Psychical research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the S. P. R. Journal and Proceedings, to which associate members (dues \$5.00 per annum) are entitled.

Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.
Secretary for America,
5 Boylston Place, Boston, Mass.

Works of Instruction in HYPNOTISM, MESMERISM, AND ANIMAL MAGNETISM.

How to Mesmerize. By J. W. Cadwell a practical and experienced operator. Paper covers. Price 50 cents.

How to Magnetize, or Magnetism and Clairvoyance: By J. V. Wilson. Paper covers. Price 25 cents.

How to Mesmerize. A manual, By J. Coates, Ph.D. Paper covers. Price 50 cents.

The Illustrated Practical Mesmerist. By W. Davey. Stiff board covers. Price 75 cents.

Human Magnetism: Its Nature, Physiology and Psychology. Its uses as a remedial agent, and in moral and intellectual improvement, etc. By Dr. H. S. Drayton. Cloth, Price 75 cents.

Hypnotism: Its History and Present Development. By Frederick Bjornstrom, M.D. Authorized translation from the (Swedish) by Baron Nils Posse, M. G. Paper Covers. Price 30 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

SECULAR THOUGHT.

A Journal of Liberal Opinion and Progress. J. SPENCER ELLIS, Editor; C. M. ELLIS, Publisher. 109 Adelaide Street, West Toronto, Canada. Terms, \$2.00 per year.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.



THE HAVEN OF REST.

BY CORA WILBURN.

Rest from envy's snarling strife,
From the petty aims of life;
From ambition's wayward flight
To the heights, with bandaged sight,
From the social falsehoods blent
With the growing discontent,
From bound mesh of unbelief,—
Tardiness of soul-relief,
From the weight of selfish grief.

Lead me forth, oh Power Divine!
Where ascending pathways shine;
Not far from haunts of men,
But with wider human ken,
Guide me to all-saving Truth,
By the foregleams of my youth,
Never false Ideals stand
In Love's first known Fatherland?

Grant me rest from Falsehood's snare,
Not from rightful choice of care,
From the worldliness that flings
Earth-stain on celestial things;
Wearying search, in selfish aim,
For Life's evanescent fame:
From the power to have and hold
Captive in the grasp of gold,
Life's affections bought and sold.

God I dimly understand!
Yet revere on sea and land,
Mine be Thy assistant hand.
Weak and vain though effort be,
Take my heart-life's loyalty,—
I give all I have to Thee!
On the solitary days
Flash the Truth-Light of Thy ways;
Heart, and hand, and soul obeys!

Rest from the relentless strife
With the evil things of Life;
Not from service to my kind,
Dreamful indolence assigned,
Would I in ignoble rest
Cease from Truth's eternal guest.
Send Thine angels unto me,
Souls endowed of purity;
Worshippers of Liberty!

In "the human form divine,"
Or by disembodied sign,
Let me nearer draw to those
Who "upon Thy heights repose,"
Heights within some valley-green,
'Circled by the World Unseen;
Where the tolling masses reap,
Harvest gains for those who keep
Of Life's joys the golden keys,
All earth's seeming victories.

Where the sunset shadows fall,
Chime sweet bells the soul's recall
To its paradise of yore,—
God's own peace, forevermore!
There, beside some unveiled shrine,
Power and Potency be mine.
Strength of Love's divine behest
Thy lone handmaid's soul invest,
Healing palms on hearts be laid
Of Thy terrors long afraid,
Sorrows of the leading Past,
Bound in treasure-sheafs at last!

Thrones are tottering to their base,
Stirred the heart-throbs of the race,
Freedom's ministry divine
New exalts the world's design.
See, the vast foundation laid
By Religion's mutual aid!
Rest for heart and soul be found,
Where from consecrated ground,
Soon the sheltering roof shall use
'Neath Chicago's glowing skies;
Of the holiest Temple wrought
Out of Truth's advancing thought,
With the wide-world's soul-acclaim
Hallowed be God's Highest Name,
Present revelation be,
Unto all earth's children free,
"The Church of Humanity!"

GIRLHOOD OF A FAMOUS EMPRESS.

In the paper, The Girlhood of an Autocrat, by Susan Coolidge, in the August Atlantic, this portrait of the Empress Catherine of Russia in her youth is given: It was a curious situation. On one side the partition was this brutal, foolish boy, dogging his dogs and his attendants, playing like a child with a regiment of puppets, often drunk, and passionately repeating the order to take a bath, which thing was abhorrent to his soul; on the other side was his girlish wife, acute, penetrating, silent, scrutinizing and judging things and persons, veiling beneath smiles

and discreet words her real character and purposes. There she sat month after month, bending her curly head over a book. Books were her chief friends, she tells us, during those years of suspense. She always carried one in her pocket, and if she had a moment to herself she spent it in reading. She read political economy; she read Plato; she read somebody's history of Germany in nine volumes quarto, Madame de Sévigné, Boronius, Montesquieu's Esprit des Lois, Voltaire's Universal History; also all the Russian books she could lay hold of, and the Annals of Tacitus, which, she says, caused a singular revolution in her brain, to which, perhaps, the melancholy cast of her thoughts at that time contributed not a little. She studied hard at languages, equipping herself in every possible way for that future on which she was implacably set. She read under surveillance as she did everything else. A maid always stood by to watch her. All she could see was the young duchess intent on her books. No one suspected the passions at work under that childish exterior, the pride, the resolve, the boundless ambition concealed behind the bright young eyes and the ready smile.

In the July "Forum" Mrs. Martha F. Crow, of Chicago University, presents a spirited summary of the answers of women graduates of co-educational colleges to the question: "Will the co-educated co-educate their children?" The question was submitted to all married members of the Association of Collegiate Alumnae Association who graduated before 1875. Of these there were 180, and "the prayer for answer by return mail was responded to by 133," indicating an uncommon interest in the question. One hundred and nine of the answers were unreservedly in favor of co-education, twenty reservedly so, three strongly in favor of separate schools, and one undecided. Either the letters were remarkably well written, or Mrs. Crow has a genius for editing. The following are a few of the replies given:

"The association [of young men and women] is intellectually an inspiration, socially a benefit, and morally a restraint."
"It is in the interest of women's advancement that men should learn increasingly to respect her intellect, and also that she herself should discover that she has an intellect that can cope with man's without disparagement."

"The constant association tends to lessen rather than create the desire for each other's society."

"It leads to a broader sympathy, a truer understanding between men and women; and it tends to banish that consciousness of sex which is inimical to purity of mind."

The letter of one of the few in favor of separate education is quoted by Mrs. Crow almost entire. In brief, it says:

"I think a course in a co-educational college is less protected and agreeable socially for a girl than a course in a girls' college. I do not think I should send my daughter to a co-educational institution unless she could live at home at the same time."

The subject of co-educational marriages is frequently touched upon in the correspondence. "Sixteen," says Mrs. Crow, "mention the fact that they have united in marriage with a college mate, and the exclamation has usually a note of jubilation unmistakably spontaneous."—The Outlook.

GARLAND STOVES AND RANGES

The World's Best

You can easily have the best if you only insist upon it.
They are made for cooking and heating in every conceivable style and size for any kind of fuel and with prices from \$10 to \$70.
The genuine all bear this trade-mark and are sold with a written guarantee. First-class merchants everywhere handle them.

MADE BY The Michigan Stove Company.
LARGEST MAKERS OF STOVES AND RANGES IN THE WORLD
DETROIT, CHICAGO, BUFFALO, NEW YORK CITY.

TAKE

AYER'S

the Only

Sarsaparilla

AT THE WORLD'S FAIR.

IT LEADS

ALL OTHER

BLOOD

Purifiers.

Miss Judson's Books.

"Why She Became a Spiritualist," 264 pages. One copy, \$1.00; six, \$5.00.
"From Night to Morn; or, An Appeal to the Baptist Church," 32 pages. One copy, 15 cents; ten, \$1.00.
"The Bridge Between Two Worlds," 269 pages. One copy, 75 cents; six, \$4.00.
Apply permanently to Abby A. Judson, Cincinnati, Ohio, by P. O. Order, Express Order.

The Independent Pulpit.

A Liberal monthly, devoted to the true, the beautiful and the good in science, philosophy and ethics. J. D. SHAW, Editor and Proprietor, Waco, Texas. Terms, \$1.50 a year.

CITIZENSHIP

is the most important subject of the day. It is vital to a people and a nation. Every one should study it systematically. Write for the plan of the COLUMBIAN COLLEGE OF CITIZENSHIP. Incorporated and endorsed by leading citizens and educators everywhere. Membership anywhere as indicated or as circles. Organize your neighborhood. Lecturers and organizers wanted. Address 509 N. Lincoln street, Chicago, Ill.

ELY'S CREAM BALM CURES

COLD IN HEAD

PRICE 50 CENTS. ALL DRUGGISTS

LIGHT ON THE PATH.

With Notes and Comments.

A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.

Written down by M. C.

Price, cloth bound, 40 cents; paper cover 25 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

THE EMERSON PATENT BINDER

A FILE

And Permanent Binding for Music, Periodicals, Photos of Goods, Samples of Fabrics, etc.

Showing the appearance of the Binder when quite full of THE Religio-Philosophical Journal. Price, \$1.25; to Subscribers, 75 cents.

REGISTERED

PLANCHETTE.

The Scientific Planchette.

Improved from the Original Pattern of 1860.

Many devices and instruments have been invented since Planchette first appeared but none of them have ever answered the purpose so well.

DIRECTIONS FOR USE.

Place Planchette on a sheet of paper (printing or wrapping paper will answer), then place the hand lightly on the board; in a few minutes it begins to move and is ready to answer mental or spoken questions. It will not work for everybody; but when a party of three or four come together it is almost certain that some one of the number will have the peculiar power necessary to enable Planchette to display its mysterious workings. If one be unsuccessful let two try it together.

That Planchette is capable of affording constant entertainment is well established by thirty years' use, nor is it less likely to afford instruction. Innumerable cases are of record where it has been the means of conveying messages from spirits to mortals. Planchette offers a wide and never ending field for speculation and experiment.

Price, 75 cents. Sent by mail packed in straw-board box free of postage. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Works on Hygiene, etc.

Hygiene of the Brain and the Cure of Nervousness.

By M. L. Holbrook, M. D. Price, by mail, \$1.50. "Get this book and read it, for it abounds in practical valuable knowledge."—[Chicago Inter Ocean.]

Eating for Strength; or, Food and Diet with Relation to Health and Work.

By M. L. Holbrook, M. D. Price, by mail, \$1. "I am delighted with it."—[H. B. Baker, M. D., Secretary Michigan State Board of Health. This is a cookery book with 300 hygienic receipts as well as a treatise on food with analyses of food, drink, etc.]

Parturition Without Pain.

A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M. D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—[New York Evening Mail.]

Liver Complaint, Mental Dyspepsia, and Headache.

Their Cure by Home Treatment. By M. L. Holbrook, M. D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—[T. C. Curtis, U. S. A.]

The Relations of the Sexes.

By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, Portland, Me., writes: "Had I possessed this book ten years ago it would have saved me ten years of invalidism, and I should have been the mother of healthy instead of sickly children."

Youth: Its Care and Culture.

By J. Mortimer Granville. \$1. To this has been added a paper by that charming English writer Grace Greenwood, on the "Physical Education of a Girl," and a paper on the "Dress of Girls." Its retail price is \$1.

Sexual Physiology.

A Scientific and Popular Exposition of the Fundamental Problem in Sociology. By R. T. Trail, M. D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever been issued. Illustrations.

Fruit and Bread.

A Natural and Scientific Diet. By Gustav Schlickeisen. Translated from the German, by M. L. Holbrook, M. D. In addition it also contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F. R. S. 250 pages. Price, \$1.

From the Cradle to the School.

By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M. D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—[Bazar.]

Muscle-Beating; or, Home Gymnastics for Sick and Well.

By C. Kemm, manager of the gymnasium of Rega. Price, 50 cents.

Marriage and Parentage.

Their Sanitary and Physiological Relations, and their bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M. D. Price, \$1. The Scientific American says: "Books on this subject are usually written by 'cranks,' but this is radically different; it is scientific, sober, clean, and worthy of conscientious consideration by every possible parent, and particularly by the young."

The Diet Cure.

The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M. D. Price, cloth, 50 cents.

Medical Hints on the Protection and Management of the Singing Voice.

By Lenox Brown, F. R. C. S. 20th thousand. 30 cents.

Deep Breathing; or, Lung Gymnastics.

Price, cloth, 50 cents.

How to Strengthen the Memory; or, Natural, Scientific Methods of Never Forgetting.

By M. L. Holbrook, M. D. Price, cloth, \$1. The New York Independent says: "The methods advised are all natural, philosophical and the work entirely practical."

Studies in the Outlying Fields of Psychic Science.

By Hudson Tuttle. Price, \$1.25 "Mr. Tuttle's hand has lost none of its cunning. He is one of the half dozen writers on the subject in America who never write unless they have something to say, and may be trusted to say it well."—[Stanton Moses in Light (Eng).]

The Child: Physically and Morally.

According to the Teachings of Hygienic Science. By Bertha Meyer. Price, paper, 50 cents; cloth, 75. Mrs. Meyer is one of those writers who lifts her readers to a higher level of thought, and enthuses them with her own lofty ideals. No one can read this work without being benefitted and without being able to benefit her children.

The Hygienic Treatment of Consumption.

By M. L. Holbrook, M. D. Price, \$1.25. Public Opinion says: "We have not for years had the privilege of reading a book more thoroughly helpful, truthful, scientific, and yet clear and simple in language, than this latest work of this author. The directions which he gives are easily followed; his analysis of causes leading to pulmonary troubles is intelligible to every layman; the incidents that illustrate his points and discussions are both interesting and valuable. In short, it is a book which not only every physician but every head of a family should possess."

A Physician's Sermon to Young Men.

By Dr. W. Pratt Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, wrote of it: "Through false delicacy lads and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect and as not one father in ten is, we believe, ready to do what is right by his boys himself. It is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands." Send all orders to

RELIGIO-PHILOSOPHICAL JOURNAL
92-94 La Salle Street, Chicago.

BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Up and Down the Nile, or Young Adventurers in Africa. By Oliver Optic. Cloth. Illustrated. Boston: Lee & Shepard. Pp. 352. Price, \$1.25.

This is the third volume of the second series of the "All-Over-the-World Library" in which the voyage of "The Guardian Mother" is temporarily suspended at Alexandria, while the boy-explorers make their trip up and down the great river of Egypt in another steamer, more suitable for inland navigation. The exploration of such a country as Egypt, with its delicious climate, its rainless skies, its extraordinary testimonials of ancient grandeur, revealing the artistic taste, the astonishing mechanical skill, and the wonderful patience, perseverance, and persistency in overcoming almost incredible difficulties that existed thousands of years ago, would seem to furnish abundant interest ever for young readers without the stimulant of the story. But to make the voyage with Oliver Optic and his hero is indeed a treat.

The Disappearance of Mr. Derwent A. Mystery. By Thomas Cobb. Chicago: F. T. Neely. No. 35 Neely's Library of Choice Literature. Pp. 263. Paper. Price, 50 cents.

The plot of this story is very skillfully managed. Several very promising clues open only to fail. The explanation when at last given is very simple and natural. The hero and heroine of the story are quite ideal and the love story ends as it should, happily for all.

MAGAZINES.

Among the most interesting articles of the Midsummer Century for August are F. Marion Crawford's finely illustrated "Washington As a Spectacle" giving a vivid idea of the nation's capital in many of its social and surface aspects. "Selections from the Correspondence of Edgar Allan Poe," by Geo. E. Woodberry, and a discussion on "Woman's Suffrage," Senator George F. Hoar claiming for it "Right and Expediency," and Rev. J. M. Buckley telling of the "Wrongs and Perils" thereof. The number has a goodly share of fiction, the continued story "A Cumberland Vendetta," closing in a striking manner.—The Eclectic Magazine for August contains much of current interest as well as scientific thought, such as "The Nationality Movement of the Nineteenth Century," by J. Downie; "Checks on Democracy in America," by G. W. Smalley; "Incidents of Labor War in America," by W. T. Stead; "The Mechanism of Thought," by Alfred Binet; "Matter," by Emma Marie Caillard; while in "Some Recollections of Yesterday" interesting personal reminiscences are related of Charles Dickens, Wilkie Collins, George Cruikshank, Fanny Kemble and others.—The Lady's Illustrated Magazine, The Season, for September has three full-page beautiful colored fashion plates, illustrating midsummer and fall styles of dress for women, misses and children. In its many pages of uncolored fashion illustrations every taste will find something to admire, while many helpful suggestions will be found in its fancy and needlework departments.—The Chautauquan for August is up to its usual high standard. Prof. Isaac T. Headland discusses with a young Chinese friend whether or not we are "A Nation of Liars," from a commercial and social point of view; Emily F. Wheeler gives a thoughtful and discriminating criticism of "George Meredith's Novels," and S. Parker Cadman, has an illustrated article on "English Mines and Miners." Among the poems is one by W. F. Barnard "In August."

A DELICIOUS DRINK,

HORSFORD'S ACID PHOSPHATE.

For a right good and lasting cool drink, take Horsford's Acid Phosphate with ice-water and sugar.

You cannot say that you have tried everything for your rheumatism, until you have taken Ayer's Pills. Hundreds have been cured of this complaint by the use of these Pills alone. They were admitted on exhibition at the World's Fair as a standard cathartic.

Buckingham's Dye for the Whiskers is the best, handiest, safest, surest, cleanest, most economical and satisfactory dye ever invented. It is the gentlemen's favorite.

ECZEMA CURED BY HOOD'S.

I was taken with some kind of a breaking out about two years ago which the doctors said was salt rheum and eczema. I tried all kinds of medicine but they did no good until I tried Hood's Sarsaparilla. By the time I had taken five bottles I was entirely cured. Ida M. Karnes, Galatin, Ill.

TRIP AROUND THE WORLD.

SPECIAL OFFER TO OUR READERS TO MAKE THE JOURNEY ON THE INSTALLMENT PLAN.

It is not everyone who can spare the time and money to go abroad, and it is not everyone who, though they may be entirely able to do so, cares to risk a trip across the ocean or to subject themselves to the annoyances and inconveniences incident to foreign travel.

By a stroke of good fortune and enterprise, we are in a position to offer our readers a tour of the world while sitting in the comfort of their own homes; to fully enjoy all that the most determined and indefatigable tourist can enjoy.

You all know Mr. John L. Stoddard's wonderful genius for travel and description, and you all know how unerring is his judgment in the selection of scenes to make interesting and instructive illustrations of the famous points of interest in out-of-the-way places in the world. Our portfolio of views have been taken personally by this noted traveler, and the descriptions are from his own pen. Why need you go abroad when you can have all that is worth seeing presented to your view under the direction of this admirable guide in your own home. He will show you through England; he will point you out the tower, Westminster Abbey, London Bridge, the Queen, Albert Edward, Prince of Wales; he will show you through Bonny Scotland, and describe for you Ellen's Isle in Loch Katrine; he will show you La Belle France and all wonders of Paris, that grand pleasure seat of the world; you can roam with him through sunny Italy and see the wonders of Rome and the beauties of Venice; Switzerland and the Alpine Heights will be made familiar to your eyes; and you can sail with him down the Rhine and hear his stories of the grand old castles that line its shores.

We have been fortunate enough to secure these views and descriptive articles from Mr. Stoddard himself, and have made of them a series of art portfolios, each of the series containing sixteen or more full-page views, 8x10 inches in size, printed on heavy enameled paper and substantially bound. The series complete will make a picture gallery of inestimable value and interest, and contain articles descriptive of the scenes in the language and style that has made Mr. Stoddard famous the world over.

To each of our readers who will send 50 cents to this office, together with a coupon promising to pay the remaining \$1.50 in three monthly installments of 50 cents each, we will mail sixteen of these magnificent art portfolios, 256 views in all. For this trifling outlay you can have a delightful tour through France, England, Ireland, Norway, Sweden, Germany, Palestine, Switzerland, Austria, Italy, Brazil, Mexico and the United States.

Remember we trust you for \$1.50. Send along your 50 cents and get the full set at once. See our announcement elsewhere.

Heaven Revised.

A Narrative of Personal Experiences After the Change Called Death.

By MRS. E. B. DUFFEY.

An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literature for many a day."

Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and here is nothing in the work that can offend the most fastidious critic of the orthodox school. Altogether it is well worth careful reading by all candid minds."

Pamphlet, 101 pp. Price 25 cents

BOOKS OF TODAY

Books of Social Progress

Books of Modern Science

Books of Rational Religion

Live American Novels, etc.

Amber Beads. By Martha Everts Holden ("Amber"). Brief essays on people and things, full of humor and pathos. Paper, 50 cents; cloth, \$1.00.

A Modern Love Story. which does not end at the altar. By Harriet E. Orcutt. Highly original, widely discussed. Paper, 25 cents; cloth, \$1.00.

An Ounce of Prevention. to save America from having a government of the few, by the few and for the few. By Augustus Jacobson. Paper, 50 cents.

A Pure Souled Liar. An anonymous novel, "terse, compact, rapid and intense," scene in a Boston art school. Paper, 30 cents.

Asleep and Awake. By Raymond Russell. A realistic story of Chicago; attacking the double standard of morals. Cloth, \$1.00.

Blessed be Druggery. By William C. Gannett. The most popular sermon of the decade. A hundred thousand sold. Paper, 10 cents.

Browning's Women. By Mary E. Burt. Essays on the women portrayed in Robert Browning's poems and dramas. Cloth, \$1.00.

Elise; a Christmas Story. From the Norwegian of Alexander Kjelldand. Translated by Miles Menander Dawson. Cloth, 50 cents.

Essays. By James Vila Blake. Familiar subjects, but masterly treatment. Remarkable for purity of style. Cloth, library style, \$1.00.

Evolution and Christianity. By J. C. F. Grumbine. A study of the relations of modern science and popular religion. Cloth, 30 cents.

Facts and Fictions of Life. By Helen H. Gardener. Essays on live topics by one of the foremost women of the time. Paper, 50 cents; cloth, \$1.00.

First Steps in Philosophy. By William Mackintire Salter. Discusses the questions: What is Matter? What is Duty? Cloth, \$1.00.

From Earth's Center. By S. Byron Welcome. A novel picturing a society living under the Single Tax. Paper, 25 cents.

From Over the Border, or Light on the Normal Life of Man. By Benj. G. Smith. A book of prophecies and fancies of the life to come. Cloth, \$1.00.

History of the Arguments for the Existence of God. By Dr. Aaron Hahn. An important work for students. Paper, 50 cents.

Information for Nurses, in Home and Hospital. By Martin W. Curran. Practical and scientific, not a quick "Home Physician." Cloth, \$1.75, net.

Inquiring Island. By Rudor Genone. A witty but not irreverent story of a country where the Arithmetic was the Bible. Paper, 25 cents; cloth, \$1.00.

John Auburntop, Novelist. By Anson Uriel Hancock. A story of a western college boy and college girl. Paper, 50 cents; cloth, \$1.25.

Laurel Blossoms, or "My Fortune." Compiled by Della E. Billings. Poetical selections arranged for fortune-telling. Cloth, plain edges, \$1.00, gilt edges, \$1.50.

Legends from Storyland. By James Vila Blake. Stories, new and old, illustrating how the idea of miracles arises. Cloth, illustrated, 50 cents.

Lessons from the World of Matter and the World of Man. By Theodore Parker. Eloquent passages from unpublished sermons. Paper, 50 c.; cloth, \$1.25.

Liberty and Life. By E. P. Powell. Crisp, popular lectures on the evolution theory as related to religion and life. Paper, 50 cents.

Money Found. By Thos. E. Hill. Advocates national ownership of banks. Full of information on finance. Paper, 25 cents; cloth, 75 cents; leather, \$1.00.

More Than Kin. By James Vila Blake. A delightful book, half story, half essay, all uplifting and refreshing. Cloth, paper side, \$1.00.

Outline Studies in James Russell Lowell: His poetry and prose. By Mrs. Susan B. Beals. Endorsed by Mr. Lowell. Paper, 10 cents.

Outline Studies in Holmes, Bryant, Whittier: Their Poems. By W. C. Gannett. Topics for conversation and references for reading. Paper, 10 cents.

People's Party Shot and Shell. By Dr. T. A. Bland. A concise statement of the principles now advocated by the People's Party. Paper, 10 cents.

Poems of James Vila Blake. Remarkable for depth of thought and purity of style. Cloth, paper label, red burnished top, \$1.00.

Proofs of Evolution. By Nelson C. Parrish. A concise, popular summary of the proofs from geology, embryology, reversion, etc. Cloth, 50 cents.

Religion and Science as Allies, or Similarities of Physical and Religious Knowledge. By James Thompson Bixby, Ph. D. Cloth, 50 cents; paper, 30 cents.

Right Living. By Susan H. Wilson. Sixty chapters of practical instruction for the young on problems of duty. Cloth, \$1.00.

St. Solifer, with Other Worthies and Unworthies. By James Vila Blake. Story, essays, subtle and entertaining. Paper, 50 cents; cloth, \$1.00.

Seed Thoughts from Robert Browning. Selected and arranged by Mary E. Burt. Imitation parchment, daintily printed, 25 cents.

Sermons of Religion and Life. By Henry Doty Maxson, with biographical sketch by H. M. Simmons; the sermons edited by James Vila Blake. Cloth, \$1.00.

Silhouettes from Life. By Anson Uriel Hancock. Stories of the backwoods and the western prairies. Paper, 25 cents; cloth, \$1.00.

The Auroraphone. By Cyrus Cole. Telegraphic communication established with the planet Saturn. Paper, 25 cents; cloth, 50 cents.

The Beginning. A novel of the future Chicago as it might be under socialism. Introductory letters by Dr. Thomas, Judge Tuley and others. Paper, 25 cents.

The Evolution of Immortality, or Suggestions of an Individual Immortality, based on our Organic and Life History. By Dr. C. T. Stockwell. Cloth, 60 cents.

The Faith that Makes Faithful. By William C. Gannett and Jenkin Lloyd Jones. New edition from new plates. Paper, 50 cents; cloth, \$1.00.

The Flaming Meteor. Poetical works of Will Hubbard Kernan. Unique and remarkable poems by a brilliant though erratic author. Cloth, \$1.00.

The Gospel of Matthew in Greek. Edited by Alexander Kerr and Herbert Cushing Tolman. Special vocabulary for beginners. Paper, 50 cents; cloth, \$1.00.

The Last Tenet Imposed upon the Khan of Tomatop. By Rudor Genone. An instructive story of a non-elect infant. Paper, 25 cents; cloth, \$1.25.

The Morals of Christ. By Austin Bierbower. A comparison of Christian ethics with contemporaneous systems. Paper, 50 cents; cloth, \$1.00.

Theodore Parker. By Samuel Johnson. Not a detailed biography, but a comprehensive sketch of Parker's life and work. Cloth, \$1.00.

The Russian Refugee. By Henry E. Wilson. A delightfully entertaining story, full of action and interest. 618 pages. Paper, 50 cents.

The Sailing of King Olaf and Other Poems. By Alice Williams Brotherton. Full of melody and variety. Cloth, with handsome cover design in silver, \$1.00.

The Unending Genesis. By H. M. Simmons. A simple yet thoroughly scientific story of the creation, or rather the evolution, of the world. Paper, 25 cents.

Washington Brown, Farmer. By LeRoy Armstrong. How the farmers held their wheat and the Board of Trade was beaten. Paper, 50 cents; cloth, \$1.00.

Where Brooks Go Softly. By Charles Eugene Banks. Simple poems of nature and life. White antique paper cover, 50 cents; vellum cloth, gilt, \$1.00.

Woman, Church and State. By Matilda Joselyn Gage. A historical account of the status of woman through the Christian ages. Cloth, \$2.00.

Any book or books in this list will be mailed promptly to any address on receipt of price. For \$5.00 cash with order, books to the amount of \$6.00 will be sent prepaid. Postal notes and currency are at senders' risk; remittances should be made by bank draft or postal or express order. Address the publishers of this paper.

Suggestive Essays on Various Subjects.

—BY—
"ORMOND."

Subjects:

The Creation of Man.
Faith of the Age.
The Solution.
The Philosophy of Existence.
The Nature of Man.
The Wealth of a Well Stored Mind.
The Life of Man.
The Pleasure of Life.
The Substance of Things Hoped For.
The Evidence of Things Not Seen.
The Art of Correct Reasoning.

Price 25 cents. For sale at the office of The Journal.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.

Pamphlet form, price 10 cents.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

LIGHT:

A Weekly Journal of Psychical, Occult and Metaphysical Research.

All orders for the paper should be addressed to the Manager; all communications to the Editor.
Price 2d. per copy; 10s. 10d. per annum.
Office, 2, Duke St., Adelphi W. C., London, England

Herbert Spencer's
SYNTHETIC PHILOSOPHY.
By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association; with report of a discussion of the essay. A pamphlet of 121 pages.

"A very able and satisfactory exposition of the synthetic philosophy."—DR. R. G. ECCLES.
"One of the most candid and able expounders of philosophic truth to which this association has yet listened."—JOHN A. TAYLOR.

Price, 10 cents.

John Brooks Leavitt in the August Forum says: New York City is largely in the hands of the criminal classes. By these we mean the classes which habitually break the law, not merely thieves, prostitutes, gamblers, and rogues of every hue, but men who buy or sell office, legislation, official action, or protection. The police official who sells police protection (a new form of papal indulgence) to a thief, a prostitute, or a gambler, is a criminal. Will any one dare to maintain that the "reputable citizen" who purchases a United States senatorship, or a statute, or the privilege of storing his goods upon the sidewalk in defiance of the rights of his fellow-citizens, and in plain breach of the law, is not a criminal? Into such hands as these has the control of our country mainly passed. The making of our laws is the business of a partnership between the men in office, who sell, and the men out of office, who buy, legislation. The execution of our laws, or, rather, their non-execution, is also a partnership business between the men in office, who sell, and the men out of office, who buy, indulgences.

Delinhard contributes to Sphinx an account of some spiritistic experiments in Munich which have considerable interest. The account is however brief: The private medium Miss C—, who has been favorably known in the spiritist circles of Hamburg and Berlin, gave in the first week in June to Baron Carl Du Prel and the Society for Scientific Psychology, Munich, presided over by him, some sittings which were voluntarily given without pay and which were in general quite satisfactory. On two afternoons two materialization séances were held in a half-darkened studio, in which several feminine phantoms presented themselves between the curtains and outside for a short time. The photographing of the phantoms, whom the medium speaking in a trance designated as relatives of certain persons who were present, and which designation the individual characteristics, motions, etc., seemed manifestly to favor, succeeded only imperfectly. Owing to the short time of the continuance of the apparition. On the other hand medium and phantom presented themselves at the same time, and the dematerialization of the phantom might have been observed. Especially convincing was the sudden vanishing of the phantom; after it had been a moment before visible, suddenly followed the opening of the curtain by the hand of the medium who was alone in the cabinet. At the close of each séance the phantom of a child three years old showed itself. There were also held séances in which all light was excluded and which afforded, aside from certain appearances of light, the following phenomena: Seed of a certain sort of cactus was placed by an unseen hand in a pot filled with fresh earth and which is well known under the name of Hercules hood (Herkuleskeule). There was developed in this pot in about three hours a cactus of this species to the height of three centimeters, for which under ordinary circumstances a quarter of a year is required. Besides other "apports" were brought in these sittings with Miss C—. She is also a healing medium, possesses the gift of clairvoyance and clairaudience in the astral light, and plainly recognizes and describes the astral bodies of the deceased.

Health, comfort and happiness abound in homes where "Garland" Stoves and Ranges are used.

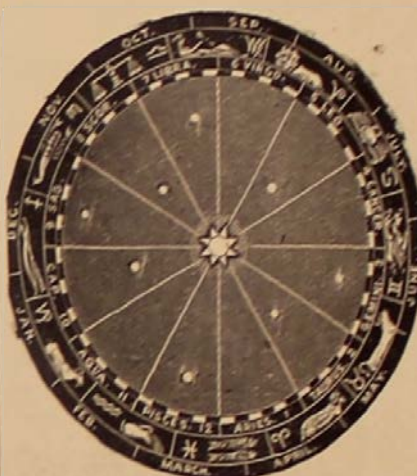
ALL PERSONS AFFLICTED

with dyspepsia, rheumatism, liver and kidney complaint, or any disease arising from impure blood or a disordered stomach, would do well to try Dr. Peter's Blood Vitalizer. It can only be had of local retail Vitalizer agents, or direct from the proprietor, Dr. P. Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill., thus holding him personally responsible for its curative qualities.



For washing in Salt Water you can't use soap, but you can use Pearline. You'll notice its wonderful cleansing properties quite as much in salt water as in fresh.

You can wash in it or wash with it, just the same. On shipboard, yachting, etc., you can use salt water and Pearline for washing and cleaning in a hundred ways. You'd have to take fresh water for them all, if you had nothing but soap, and couldn't get hold of Pearline. Luxurious—bathing in salt water.



PLAY OF THE PLANETS.

This New Star Study in Occult Astronomy Contains:

1. A system for finding the positions of the planets in our solar system any day during seventy-five years of this century. This knowledge has for ages been held in secrecy.
2. This system also contains a chart which will give the positions and orderly movements of the planets for all past present and future centuries, with one annual correction, which makes it the greatest astronomical device ever invented by man.
3. The chart also gives the moon's relations to the earth and sun, and the regularity of its phases, for all time, in like manner.
4. The study contains a book on the occult meaning of the positions and relation of the stars as they operate upon the earth, and influence human life.
5. The work contains the Zodiac, and explains its signs.
6. The signs of the planets, the harmony and inharmony of their polarities is a feature of the study.
7. The effect of the planets upon human life, and the tendency to yield to their vibrations, is clearly stated.
8. The comparative force and energy of the aspects of the planets to the earth, is fully illustrated and explained.
9. The affinity existing between some magnets is illustrated.
10. The pure teachings of ancient astronomers illustrated and explained.
11. This study contains the basic principles upon which rests all of the Occult Wisdom, of both the Orient and the Occident, and explains and teaches in language comprehensible by all the eternal truths of infinity.
12. The closing pages reveal some of the wonders of time and space, of distance and motion, of power and force, of greatness and grandeur, and presents a picture to the mind's eye, which shows the wonderful relation and action of worlds, suns and systems, in all their glory and majesty.
13. This wonderful knowledge simplified and brought within the reach of all, for the small sum of \$1.00, postpaid, upon receipt of price.

"The Progress of Evolutionary Thought."

The Opening Address by B. F. UNDERWOOD, the Chairman, before the Congress of Evolution held in Chicago September 28th, 29th and 30th. Price, 6 cents. For sale at the office of THE JOURNAL.



BUY DIRECT AND SAVE DEALER'S \$2 AND AGENT'S PROFITS. Buy our Oxford Bicycle, suitable for either sex, made of best material, strong, substantial, accurately adjusted and fully warranted. Write to-day for our large complete catalogue of bicycles, parts, repairs, etc., free. OXFORD MFG. CO. 300 Wabash Avenue, - CHICAGO, ILL.

WHY REMAIN AT HOME?



Take a Trip Around the World

On the Installment Plan!!

Mr. John L. Stoddard "The Prince of Travelers and Lecturers," will be your Guide, Philosopher and Friend.

This paper believes implicitly in the honesty of its readers. We have rarely had occasion to think otherwise, and having this implicit confidence, we propose to make them an unusual offer.

To everyone who will send us 50 cents, and fill out the coupon which follows, agreeing to pay 50 cents a month for three months, we will send them, postpaid, at once, the full series of 16 parts of the famous "Stoddard Portfolio of Photographs,"—256 beautiful views—including all the famous scenes, cities and paintings of the world, with descriptions by Mr. John L. Stoddard.

Remember, WE TRUST YOU. Here is our proposition:

RELIGIO-PHILOSOPHICAL JOURNAL:

Enclosed please find 50 cents, for which please send a full set of 16 parts of John L. Stoddard's "Portfolio of Photographs, or A Trip Around the World." I promise to pay remaining \$1.50 in monthly installments of 50 cents each.

Name

City

State

No "sample copies." Everyone knows the famous "Stoddard Series."

THE Proceedings of the Society for Psychical Research

which have hitherto been obtained only by members and associates can be procured at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL as follows, a few copies having been placed in our hands for sale.

Part IX.	Vol. III.	Dec. 1885	Price.
" XVIII.	" VII.	Apr. 1886	\$1.20
" XIX.	" VII.	July 1891	.65
" XX.	" VII.	Feb. 1892	.65
" XXI.	" VIII.	June 1892	.65
" XXII.	" VIII.	July 1892	1.00
" XXIII.	" VIII.	Dec. 1892	1.00
" XXIV.	" IX.	June '89	1.

The Salem Seer.

Reminiscences of Charles H. Foster.

—BY—
GEORGE O. BARTLETT.

Contains an account of the life and wonderful powers of this famous medium, who was an intimate friend of Bulwer and gave that novelist the mystical elements of his "Strange Story." This can readily be believed after examining the reports of his experiences with investigators which read like fiction but are vouched for as facts. For sale at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL. Cloth, \$1.00.

RELIGIO-PHILOSOPHICAL JOURNAL

Founder and Editor, 1865-1877, S. S. JONES.
Editor 1877-1892, John O. BUNDY.

PUBLISHED AT 92 LA SALLE ST., CHICAGO
B. F. UNDERWOOD, Publisher and Editor.
SARA A. UNDERWOOD, Associate Editor.

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION

One Copy, 1 Year,\$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing *THE JOURNAL* stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and remittances made payable to B. F. UNDERWOOD, Chicago, Ill.

Advertising Rates, 20 cents per Agate line.

Reading Notices, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHERS' ASSOCIATION.

Mrs. Jennie Potter, a psychic of remarkable powers is at 102 East 26th St., New York, where she will be pleased to make the acquaintance of readers of *THE JOURNAL* in that city.

Mrs. T. L. Hansen, of Chicago, has a cottage for the season at Lake Brady, Ohio, where she has made hosts of friends and, we learn, given some very satisfactory tests. She will be at her home in this city, 24 Bishop Court, after September 1st.

A subscriber writes that the article "Automatic Medley" on page 137 of *THE JOURNAL* of August 11th, ought to have been headed "Automatic Bosh." We quite agree with our friend's estimate of the thought of that article, though it was one of a series and we did not change the caption. We wish to present automatic writing in all its aspects, and therefore give such specimens as that referred to to show how the views purporting to be from spirits may be absurd and probably largely colored by the ideas and fancies of the medium.

Says Professor Huxley: "It seems to me pretty plain that there is a third thing in the universe, to wit, consciousness, which in the hardness of my heart or head I cannot see to be matter of force, or any conceivable modification of either, however intimately the manifestations of the phenomena of consciousness may be connected with the phenomena known as matter and force. If this is true, our one certainty is the existence of the mental world, and that of kraft and stoff (force and matter), falls into the rank of, at best, a highly probable hypothesis."

Sitting with a clergyman, the spirit of a child he had "lost" came to him. The child had been born deaf and dumb. The message given was, "You will hear his little echo soon." The clergyman clasped his hands and exclaimed that was the only word the child ever spoke; it continually moved about the house saying "e-co!" I received a message once to Robert Chambers from a child he had "lost," and I asked for a test to prove the verity of the communication. This was the answer: "Tell him pa love!" I have

before me the letter of Robert Chambers, in which he writes to me: "These were the last words the child said when she was dying in my arms."—S. C. Hall.

It appears that there is much unrest in the native mind in Hindostan in relation to an ancient prophecy that the River Ganges will in the present year or in 1895 lose its sanctity, which will pass to the Nerbuda. A writer in the London Times says of the prediction: "It derives, of course, no authority from the Veda. Nor have we, after some inquiry, been able to discover a reference to it in any text belonging to the classical Sanskrit period. The earliest authentic notice has been traced no further back than the Rewa-Khanea, a local sacred poem in honor of the Narbada. Sixty years ago Sir Henry Sleeman mentioned it in his journal as current in the Narbada region of the Central Provinces. About the year 1880 Sir Monier-Williams heard a good deal concerning it from the Brahmins of Western India at Ahmadabad. The change was to take place in 1851 of the Samvat era, corresponding to 1894-'95 of our era. The ceremonial cycle of the Hindoos is one of twelve years, and the bathing festivals on the Ganges have each twelfth year a special religious value. At the last of these cyclic anniversaries the devotion of the populace was stimulated by the rumor that they had better take advantage of it lest the sanctity of the Ganges should depart before the next occasion arrived. Unprecedented multitudes flocked to the bathing places along its banks, and the demonstration was considered of sufficient importance to find its way into the official record of the period." We may mention in this relation that the Katie Yuga or Iron age, which is that of the fifth race of Hindu occultism, is supposed to end its first five thousand years in A. D. 1897-8. Is there any connection between these two events?

Patti Platt Field writes from Lily Dale, under date of August 18th: The fourth week of this camp closed yesterday. There have been many good speakers and much interest and enthusiasm manifested. We learn from the management that this has been the red letter year thus far. Hundreds of investigators all anxious to know the truths of our "ism" are here, and there seems to be plenty of proof for every hungry soul there being six materializing mediums, Campbell Bros., spirit artists, six independent slate writers, and any amount of trance mediums on the ground. The platform tests have been good and very convincing, given by F. Corden White, Edgar Emerson, J. Frank Baxter and Miss Maggie Gaule. The Association has established an evening meeting auxiliary to the daily lectures called "The Thought Exchange," presided over by Rev. W. W. Hicks, of New York. The purpose of the Exchange is to give ministers, christians, materialists, and skeptics a chance to ask and discuss any question pertaining to philosophy of Spiritualism both pro and con. Mr. Hicks has been untiring in his effort to make the "Exchange" an interesting feature of the Association. Fortunately indeed are they in securing such an able man and eloquent speaker. The good he is doing will live long after Mr. Hicks has passed to spirit-life. We have no hesitancy in saying a more earnest, conscientious or learned man has never walked under the arch way of Lily Dale. Vircharad R. Gondhie, the Hindoo, has been here for two weeks, creating much new thought. He has given daily lectures on the Philosophy of the Orient which have been well attended. He is always ready and willing to answer all questions put to him, his manner being pleasing and his knowledge profound.

One need not go off the ground for amusement. The Wednesday and Saturday night dances have become one of the prominent features of the camp. There are also theatricals, readings and concerts; all being of a high order and well patronized. The Association are doing all in their power to make the camp a success and the bright, happy faces we see make one feel it is good to be here. Lily Dale has 200 pretty cottages and many more in process of erection. Sixty of these cottages are kept open the year around, so the grounds are well cared for at all times.

Lake Brady is a very attractive place, especially to one who goes there to escape the heat and noise of a great city and to find rest and recreation in the country. The beautiful body of water, the balsamic woods, the cool nights, the thoughtfulness and courtesy of officials and of all who are connected with the camp, together with the many excellent people one meets there from different parts of the country, combine to make Lake Brady at this time a delightful locality for health and enjoyment. Colonel Lee, who is in charge, deserves much credit for his judicious management and able administration, and Mr. Kellogg, who presides at the meetings, himself a witty and graceful speaker, has the tact and practical good sense necessary to preserve harmony and to bring out the best that is in the lecturers whom he introduces. Mediums of all kinds have their signs displayed. The management does not assume the responsibility of distinguishing between those who are genuine mediums and those who are tricksters, but cautiously avoids publicly endorsing any of them by declining to give notice from the platform of any of the séances. There is as little that is objectionable at Lake Brady as at any camp we have visited, though of course there is yet much room for improvement. For a camp established only two years ago it is remarkable. There are many pretty cot-

tages on the grounds and the number will be much larger before the camp is opened next year. We met there hundreds of old friends and many new ones from the East and the West. The audiences we addressed were intelligent and appreciative. Our last lecture was given on Sunday afternoon, the 19th, when it rained. The pavilion was crowded and many outside were unable to enter. We had the pleasure while there of hearing a thoughtful address by Miss Abby A. Judson, well known to the readers of *THE JOURNAL* as a lady of fine culture and elevated thought, and another by Prof. Keyser who said many good things forcibly and eloquently, but laid down some propositions based upon what he had seen in his visions, which he admitted could not be objectively proven. We desired to witness "materializations in the light" advertised by one of the mediums, and with some others called upon him one evening. Although there were eight or more present, the medium said there would be no séance for the reason that there were not a sufficient number present to form a battery! All the Spiritualist camp meetings we are informed by prominent Spiritualists are infested by shameless impostors who thrive on credulity and the desire to hear from and to see once more the forms of departed friends. At one of the morning conferences this evil was the subject of discussion, but there seemed to be no unanimity of opinion as to how it could be abated.

In his address as rector of the University of Basel, Dr. G. Klebs has discussed the relationship of the two sexes in nature. The first development and gradual progress of sexual differentiation in the animal and vegetable kingdoms were traced, and the connection between sexual reproduction and the origin of new forms of life. He sums up the evidence and finds it strongly in favor of the theory that characters acquired in the lifetime of the individual are transmitted by heredity.

Three Leading Scientists

Proclaim the Superior Value of

Dr. Price's Baking Powder.

Scientists are devoting closer attention to food products. Recent examinations of baking powders by Prof. Long, Dr. Haines, and Prof. Prescott, were made to determine which powder was the purest, highest in leavening strength, most efficient in service, and most economical in cost. They decide that Dr. Price's Cream Baking Powder excels in all the essentials of an ideal preparation for household use. They write:—

"Chicago, March 28th, 1894.

We have purchased in the open market cans of Dr. Price's Cream Baking Powder and also of the other leading brands of baking powders, and have submitted them to chemical analysis. We find that Dr. Price's Cream Baking Powder is a pure cream of tartar powder, that is has a considerably greater leavening strength than any of the other baking powders we have ever tested.

PROF. JOHN H. LONG, *Northwestern University, Chicago.*

DR. WALTER S. HAINES, *Rush Medical College, Chicago.*

PROF. ALBERT B. PRESCOTT, *Univ. of Michigan, Ann Arbor.*"